Vera Effigies Roberti Dinglei
in Artib: Magistri.

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THE SPIRITUALL TASTE DESCRIBED; and a Glimpse of CHRIST DISCOVERED.

In two Parts; grounded on *Psal.* 34. 8. and *Malac.* 4. 2.

BY ROBERT DINGLEY, *M. A.* lately fellow of *Magdalen* Colledge in *Oxford*, now Minister of the Gospel at *Brightston* (*alias Brison*) in the Isle of *Wight*.

With Tables; and an Alphabeticall *Index* at the end of the Booke.

How sweet are thy words unto my Taste? Ps. 119. 103. *But we all with open face beholding as in a glasse the glory of the Lord, are* (by a strange metamorphosis) *changed into the same image from glory to glory, even as by the Spirit of the Lord,* 2 Cor. 3. 18.

Nunc quum lux nobis veritatis insulget quum sese regni cœlestis suavitas mentibus aperit, jam quidem dies est sed adhuc perfectus non est; Tunc autem perfectus erit dies quando jam quicquam de nocte peccati in mente nostrâ non erit. *Gregor. Regist. Epist. l. 7. Ind.* 11. *Ep.* 126.

LONDON;
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GODS SVVEETNESSE MADE OUT IN CHRIST; OR DIVINE RELISHES OF MATCHLESSE GOODNESSE.

BY ROBERT DINGLEY, Minister of the Gospel.

As new borne babes desire the sincere milk of the Word, that you may grow thereby, if so be you have tasted that the Lord is gracious, 1 Pet. 2. 2, 3.

As the apple tree among the trees of the wood, so is my beloved among the sonnes, I sate under his shadow with great delight, and his fruit was sweet to my taste. Cant. 2. 3.

Beatitudo hominis est gustus bonitatis Dei. Pitisci & Sculteti. *Id. Typ. Psal.* 34. *Pag.* 272.

Quamdiu blanditur sibi & dulcis est iniquitas, amara est veritas. *Aug. de verb. Dom.* 4.

LONDON; Printed by *Matthew Simmons*. 1649.

Mary Rock

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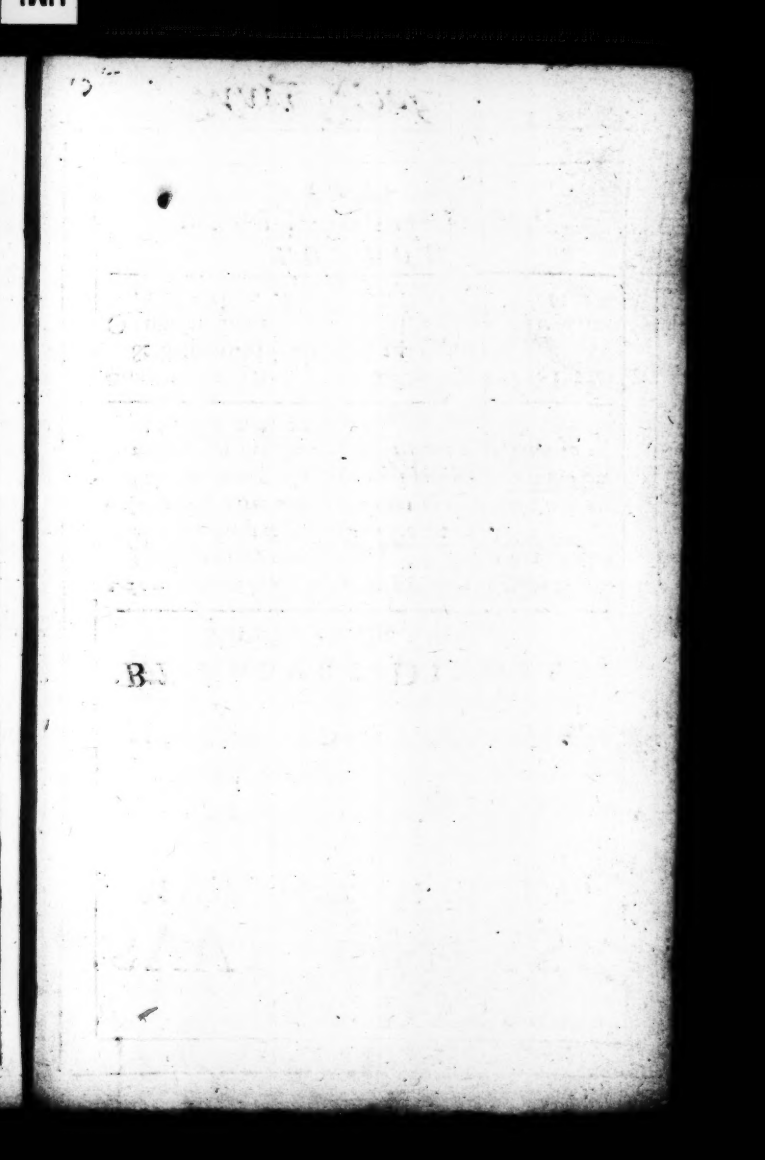

TO THE RIGHT Honorable HENRY Earle of *Kent*, Lord *Haſtings*, *weiſford*, and Lord *Grey* of *Ruthin*, and to his truly Noble and Religious Lady.

My much honored Lord and Lady,

GOD hath ſaid, *He will honour thoſe that honour him*[a]. This is made good concerning you: The Lord hath ſhed much honour upon you, that you may the more honour him[b]. It is matter of equity you ſhould honour God more then others, ſeeing[c] above others he hath honoured you; and this is true and laſting policie: For the Lord can make great, [d] and unmake at pleaſure; it is in Him to ſet up, or

[a] 1 Sam. 2. 30.

[b] *Th. Gataker* his parley with Princes, p. 76.

[c] *Quid æquius, quid juſtius quam ut vos honorantem honoretis ipſi.*

[d] *Quod illo dante ſit noſtrum nobis ſuperbientibus ſit alienum.* Aug. Hom. 14.

pull downe. True [e] Nobility hath Vertue and Grace for its chiefe ingredients. [f] Twas this made the *Bereans* noble. [g] *Since thou wast pretious in my sight, thou hast been honourable, and I have loved thee* (saith the Lord to his poore Church.) But as the Lapwing hath a crown upon his head, and yet feeds on dung: so many who are invested with the Robe of Honour, live unworthily: faults are not onely sooner espied, but are [h] more odious in great ones then in others. Again, [i] how beautifull is Grace hanging in the bosome of Honour? What opportunities have such for well-doing? How wil their example win others? How glorious is it to be honourable in the eyes of God and good men? [k] *Not many Noble are called*, and therefore how doe the graces of the Spirit shine out in such? Be perswaded to count this your greatest honour to study the things of eternity, to countenance Religion more and more, and to lay

[e] *Nobilitas summa est atq; unica virtus.* Juven. Sat. 8.
[f] Acts 17. 11.
[g] Isai. 43. 4.
[h] *Monstrosa res est sedes prima vitiosa.* Bern.
[i] *Nobilis genere, nobilior sanctitate.* Aug. Epist. 179.
[k] 1 Cor. 1. 26.
[l] *Minime Deus est acceptor personarum, nescio tamen quo pacto virtus in nobili plus placet, an forte quia plus claret? &c.* Bern. ad Sophiam. virg.

lay forth your ſelves for the kingdome of Chriſt, that ſo you may move in the higheſt Spheare of your power for GOD and his people, and then your Name ſhall be ſweet to poſterity, and the foundation of your Houſe ſhall be laid ſure.

But pardon me (Right Honourable) why doe I perſwade you to that which I know is the great deſigne of your hearts, and the buſineſſe of your lives? You are pretious in Gods eyes, you are zealous for his glory; and I wiſh that all our Nobility and Gentry were ſuch as you are. You have appeared for God in the worſt of times [m], you have been for God in tempeſts as well as calmes, in foule weather as well as faire: you have ſtood up for the truth when others have ſtood up againſt it [n], and you ſee it is not in vain to ſide with God. What wonders, what miracles hath God wrought in our dayes? Your comfort lies here, that you have

[m] The true Diamond ſhines beſt in the dark.

[n] *Non tam vos quam Chriſtum in vobis perſequuntur.* Salvian de Prov. lib. 8.

have acted cordially and unweariedly in the work: you have stood for the truth, and the truth hath stood for you. Now the Lord root you in the truth, and in the love of it, that you [o] may be bottom'd on the Rock *Jesus Christ*, [p] and so *be stedfast and unmoveable, always abounding in the work of the Lord. O taste and see how good the Lord is* to you, and his people that trust in him. Endeavour [q] *to taste God* in your mercies, and to get a spirituall Relish of that Divine sweetnesse that is in Christ: It is my humble desire to assist your honours in this great work, by these rude Notes which I here present unto you, wherein the Spirituall taste is opened and applied, beseeching your Honours to vouchsafe the perusall, acceptation and protection of this book. Three things command and encourage me to lay these Notes at your feet. 1. That experience which you have in Spirituall things, whereby you can judge

[o] Matth. 7. 25.

[p] 1 Cor. 15. 50

[q] *Origo fontium omnium mare, bonorum omnium Deus.* Bern. in Cant.

judge of Divine truths, and delight in them. 2. That earneſt deſire which I have of making ſome publick acknowledgements of your great & undeſerved favours to me, ſeeing it is not in my power to retaliate. 3. That confidence I have of your pardon for this my boldneſſe, and acceptance of theſe poor endeavours; becauſe Goodneſſe and Greatneſſe, Clemency and Eminency doe meet in your boſoms and kiſſe each other. And thus *commending you to God, and the word of his grace, which is able to build you up, and give you an inheritance among them that are ſanctified, I reſt,* Acts 20. 38.

Novemb. 14.
1648.

Your Honours to be commanded by you in the Lord,

ROBERT DINGLEY.

To the ſpirituall Reader of this BOOKE.

Having had acquaintance with the worthy Author, I was deſired by him to peruſe this enſuing Worke, which I have done with much quickning to my own heart; Rejoycing to finde in theſe times, (when the ſtreames of mens thoughts both Miniſters and others are too much diverted to other Channells) a pious ſoule taken up with, and purſuing after the ſweet and gracious Goodneſſe *that is in* God, *and the incomparable* Beauty *in Jeſus Chriſt, and that of a free ſight and taſte of either, ſetting out the ſame to others; Unto which he was incited by the very Scripture he had choſen, as a foundation to his more private Meditations about this* Goodneſſe: *He could not look upon the firſt words,* Taſte and ſee, *but he found himſelfe called upon thereby to invite others to the*

Participation

Participation of it, and to that end to make it publique; being led on herein to follow him, whose speech this was, David; (*who is set before us as the Patterne of* Affectionate Piety *in the Old Testament, as* Paul *is in the new*); *Thus by his practice making good his own Comment on the Text, and without which it had been defective; And with* Philip, (*the same that having been taken with the* beauty *of the Sunne, cryed out with vehement and unsatisfied longings,* Shew us the Father, and it sufficeth), *He inviteth all true* Nathanaells *to* come and see *the glory of that* Messiah *hath shined into his own soule; And what in the one Treatise, and then in the other, he hath held forth both this* Goodnesse (*so desired*) *of the* Father; *and this* Glory (*so desireable*) *of the* Sonne. That God who hath commanded Light to shine out of darknesse, shine (*graciously*) into our hearts, to give (*us*) the light of the knowledge of the Glory of God, in the face of Jesus Christ; *And to this end Blesse* This, *and all other Glimpses and Discoveries of himselfe in the mouths and writings of all his servants, enamoured with him.* Amen.

Tho: Goodwin.

CHRISTIAN READR,

HEre is presented to thy view a Treatise, which will lead thee to the power of Godlinesse; and the holinesse of the inward man; which in this age I feare few study and set their hearts upon, men generally being taken up either with *notions* or *novelties*, in nothing more placing their *Religion* then in a *taste* of every new *opinion*; a confluence of which water (an *unclean spirit* in judgement being sent forth) hath made up that *floud* with which so many in our time have been swept away.

Cum de Trinitate loquitur sapit Arrium, cum de gratia, sapit Pelagium; cum de persona Christi, sapit Nestorium. Bern. de quodam Petro Magistro Epist. Guidoni. 192.

It hath been a *comfort* to mee in many endlesse and inextricable questions, that *the Kingdome of God consists not in meat and drinke, but in righteousnesse, and peace, and joy in the Holy Ghost*; not in doubtfull disputations, and unpracticall curiosity, but

Zach. 13. 2.

Rom. 12. 15.

In absoluto ac facili est æternitas. Hilar. de Trin. l. 10.

Rom. 14. 17.

but the Doctrine of the *free grace of God*, and the *fulnesse of the righteousnesse of Christ*, are plaine to him that *will understand*, and that in the true

John 17. 3.

and saving knowledge of these, *is eternall* life to be had.

And it hath been *a Rule* to mee, that the more holy and spirituall any man is, the more fully his heart is in these things. For the Word being *a mould*, and these being the great things thereof, they must needs make the deepest impression upon the heart that is rightly cast into it. And it is observed of the Saints of old; *Mos iste semper in Ecclesiâ viguit, ut quo quisq; foret religiosior, eò promptius novellis adinventionibus contrairet.*

τύπος διδαχῆς ἐις ὃν παρεδόθητε. Syr.

Rom. 6. 17.

Vincent. Lirinens. adverſ. hæreſ. cap. 9.

Of spirituall Truths there is a twofold knowledge held forth in Scripture, a *seeing and tasting knowledge* (for the new man hath *his senses* as well as the old) and both are conjoyned in this Text and Tract.

Scientia viſus & guſtus.

Heb. 5. 14.

1. *Seeing knowledge*, Joh. 6. 40. which

which proceeds from a spirit of *renovation*, spiritualizing the faculty, giving an *understanding to know him that is true*, 1 Joh. 5. 20. and from a spirit of *Revelation* discovering by a divine light spirituall objects; not only to the *speculative*, but also to the *practicall* judgement; and in these the *teaching of God*, and the *demonstration of the Spirit*, doe consist.

2. *Tasting knowledge*, 1 Pet. 2. 3. when a relish of the *goodnesse* is brought with the *Truth* into the whole heart, that it becomes to a man *sweeter then honey and the honeycombe*; which sweetnesse doth effectually draw and inflame the soule after the things thus tasted, to obtaine a further and full enjoyment; *the earnest of the Spirit, and the grapes of Eshcol*, which leaves in the soule such *a taste*, that it *can never be satisfied*, till he drink out of the *rivers of his pleasure*.

There is indeed *a sight* that unregenerate men may have of things

Exportatio vini, olei, lignaminis, lege Imperiali interdicta fuit, ne Barbari gustu illecti promptius invaderent fines Romanorū. Leg. 1. Cod. quæ res exportari non debeant.

Accipe speculum concavum, quod vocatur incendens, & illud pone ex opposito solis, & accendetur quod opponitur in puncto reflexionis.

Sic etiam contingit spiritualiter, cum spiritus illumina-

spirituall, and a *taste* answerable to this sight, *Heb.* 6. 4, 5. (which are the highest works of the Spirit in a *temporary beleever*, not evill in themselves, nor to be lightly esteemed; so men neither rest in them, nor fall from them) as the one is but *a form*, so is the other also, as being onely from a supposed *sweetnesse*, and doth produce onely *a false joy*, proceeding onely from the Spirit *elevating* nature, and not *renewing* it; the Spirit *working* upon a man, and not *dwelling* in him: And enabling a man to taste the goodnesse that *comes* by spirituall things, and not the *good that is in them.*

The Author of this Treatise hath taken very good and profitable paines in opening these mysteries and secrets of God, which I doe commend unto thee; with this Caution, which I desire may be taken in the Reading of all the writings of men, that they doe not take thee off from the holy Scriptures of God. And that the Lord may

tur simplici claraque notitia, accenditur & in æternum amorem collabitur dimersus sibi moriens & in Deo vivens. Hen. Harphius. theolog. Mystic. l. 2. c. 63.

Sol non omnes quibus lucet calefacit. Sic sapientia multos quos docet, non continuò etiam accendit. Bern. in Cant. ser. 23

Odi libros meos & sæpè opto eos interire, quod metuo ne morentur lectores & abducant à lectione ipsius scripturæ quæ sola sapientia fons est, ac terreor exemplo superioris ætatis, &c. Luth. in Gen. 19.

may have glory, and the Church edification by all the Labours of his servants, is the hearty prayer of him who subscribes himselfe,

Thy servant in the Gospel,

WILL: STRONG.

A Table of the principall Heads contained in this Book; *scil.*

In the first part the nature of the Spirituall Taste.

OF the Book of Psalmes, pag. 1,2
Of this 34 Psalm, and the occasion of it, whence foure things are observed, 2. to 5
Of the coherence of the Text, whence 3 points are raised, viz. 5. to 26
1. The presence of Angels encamping round about us, should occasion us to taste and see Divine goodnesse. Three Reasons and three Uses of that poynt. 6. to 13
2. Such as by sweet experience have once tasted Divine goodnesse themselves, cannot but stirre up others to partake with them. Ten Reasons of the point, and two uses, 12. to 22
3. They that have tasted Divine goodnesse, are truly blessed, and should at once trust in God and feare him. 22 to 26

The Text divided, and Doctrines raised, 26
2. *Doct.* All that undertake to exhort others, must endeavour to work on the affections. *Why? The reasons three. How? The meanes foure.* 28. to 33
The uses two, where six directions how we may so heare as to bee effected under the Word, 33 to 37
2. *Doct.* All sinners should be induced to taste and try God and his wayes. *Where*
1. *What this tasting is?* 37
Answ. 1. *There is a corporall taste, and hereby occasionally we may taste God,* 37, 38
2. *There is a mysticall or spirituall taste, and we may be said thus to taste God five wayes* 38 to 48
1. *In Divine ordinances which God hath appointed as conduit-pipes to convey somewhat of himselfe to us,* viz. 1. *the Word.* 2. *Prayer.* 3. *Seales.* 4 *Conference.* 5. *Meditation,* 38. to 45
2. *By Faith and particular Applications of Christ to the soule; for where there is tasting there must be touching,* 45. 46
3. *By partaking of Divine influences from the spirit of Christ,* scil. *the adorning gifts and renewing graces of the holy Ghost,* 46, 47
4. *In outward behaviour and reformation, and turning our feet into his testimonies, to make tryall of his wayes,* 47, 48
5. *In experimentall and actuall discoveries of sweet-*

ſweetneſſe and fulneſſe in God, 48
2. *Whether unregenerate men may have theſe taſtes of God, and ſtill continue in the old Adam?* 49
Anſw. 1. *They may ſeeme to goe farre, where* Heb. 6. 4, 5. *is opened. They goe 8 long ſteps in religion,* 49. *to* 51
2. *And yet they are void of ſpirituall life and ſenſes, and ſo come ſhort of true beleevers in many things.* 51 *to* 53
3. *Why we ſhould labour for experimentall taſts of God.* 53
1. *Becauſe God and his good wayes are undeſervedly evill ſpoken of, and 'tis not wiſdome to goe by hear-ſay.* 53, 54
2. *Wee ſhall never know the true worth and ſweetneſſe of God and religion, till we taſte and try them.* 54
3. *Wee are much encouraged by the comfortable experiences of all Saints, who never repented their ſo doing.* 54, 55
4. *Either wee muſt taſte of Divine goodneſſe or fury.* 55, 56
5. *If you taſte Divine goodneſſe here, you ſhall have your fill and will of God hereafter.* 56, 57
1 *Uſe. Matter of reproof,* 1. *to ſuch as doe not, will not taſte God and his wayes. Where ſix reaſons are given why millions to this very day never taſted God in any mercy they have received, or duty they have performed,* 57. *to* 64.

2. *To such as seeke for sweetnesse and satisfaction in the creature out of God,* 63,64
3. *Such as are ever and anon tasting sin; these nibble at Satans baits.* 64 to 67
4. *To such as hinder others from tasting and trying how good the Lord and his wayes are,* 67,68
2 *Use of information in the true reason of all that rage and fury that boyles up in mens spirits against the wayes of God. They never tasted nor tryed them.* 68,69
3. *Use of triall and examination, whether ever we savingly tasted God,* 99
This is tryed by the effects, which are three, 1. Regeneration, 2. Estimation, 3. Exultation. 69 to 71
A diversion consolatory to sincere hearts, that mourn for want of the sense of Gods love in Christ. 72,73
4 *Use of Exhortation, to unregenerate men and women to taste and try God,* 73
The Inducements five. 73 to 77
1. *The pleasure of bodily tasting is short and vanishing, of spirituall endlesse.* 74
2. *God invites and allures you to taste of his marrow and good things,* 75
3. *Kings have their Tasters, and so have you; you may safely venture.* 75
4. *Consider what the damned would give to be capable of this happinesse,* 75,76
5. *Christ tasted gall & death for thee, do thou taste Grace and Glory for him,* 76,77

3. *Doct.* There is but a taste of God in this life 77 *to* 100
1. *The* Quod sit, *that it is so, proved*
1. *By plain Scriptures,* 78
2. *By undeniable Arguments,* scil.
1. *The makings forth of God are not perfect in this administration.* 78, 79
2. *We are not capable of much here, corruption remains in the best,* 79, 80
2. *The* Cur sit, *why 'tis so?* viz.
1. *Why beleevers have a small taste of God here, and it is not perfect Hell with them, foure reasons of that,* 80 *to* 83
2. *Why the Lord gives them but a taste,* 83 *to* 87
The Reasons four. 83 *to* 87
1. *To manifest his power and wisdome in our preservation.* 83, 84
2. *To keep us humble.* 84
3. *To wean us.* 84 *to* 86
4. *To sweeten Heavens joyes to us.* 86.
3. *The* Quid inde, *or inferences,* 87 *to* 100
1. *It meets with those that dream of perfection in this life. Five objections answered,* 87 *to* 91
2. *Let the world learne how to judge of Christians, not by what they are & receive, but shall be and obtaine,* 92, 93
3. *Weak Christians should bee comforted that ever mourn under their imperfections.* 93
For 1. *No perfection under the Sun,* 93

2. True grace little at first, 93,94
3. As you doe but taste the graces and consolations of God here, so you doe but taste of afflictions and death, the bitter fruits of sin, you doe but sip at the bitter cup. 94,95
4. All should be exhorted to two things.
1. To labour for more of Gods will, rest not in this, that you have grace in truth; for though the best doe but taste, yet some more and oftner then others. There are degrees, 95. to 99
2 To be even weary and sicke of the world that ye may have clearer visions and fuller enjoyment of God in the clouds, 99,100
4 Doct. They onely that taste can see how good the Lord is, 100 to 118
1. Arg. True knowledge is not bare speculation, 'tis heart-work as wel as brain-work, 101,102
2. God is at once the fountain of light and life, and where there is life, there are all the spirituall senses. 102,103
3. Illumination is a fruit of Christs ascension and intercession. 103,104
4, Christ as a Prophet teacheth only his friends 104
5. Such as have a filiall feare, are numbred among his Disciples. 104,105
6. The promise of Knowledge is to such as obey God, and live up to received light. 105
1 Use. This discovers the true Reason of that little

little insight into Spirituall things in the midst of so much light that is in the world. 105, 106
2 Vse. To mourne over those that have bright notions, and choyce speculations in Religion, and yet never tasted God, they see truths, but not with a beleevers eye, nor in his light 106 to 108
3 Vse, To search and enquire if our visions of God are not delusions. 108
1. Do you thirst after more and more knowledge in the mysteries of Christ? 108
2. Is thy knowledge experimentall? 109, 110
3. Diffusive? 110, 111
4. With full assurance? 112
5. Art thou humble and teachable? 112, 113
6. Doth thy knowledge transform and humanize thee? 114
4. Vse. Labour for such discoveries of God as may have a witnesse within you: a little sanctified knowledge will goe farre. 114 to 116
5. Vse. This will follow, As without some tasting there is no cleare vision, so without some knowledge there's no right tasting. 116. 117
5 Doct. The Lord is exceeding good unto all his people. 118 to 149
This proved, 1. from inspired quils 118
2 Heathenish and Naturall 118, 119
The point opened and illustrated in two Enquiries.
1. Enquirie, what goodnesse, and the goodnesse of God is? 120

2. *Enquirie, What are the Epithites of divine goodnesse?* 120. *to* 136
1. *He is a universall good to all, the young Ravens, and old Devills, and all the Creation finds it.* 120. *to* 124
2. *He is in Christ a speciall and peculiar good unto his Elect.* 124. 125
3. *God is an independent good, and no independent being but he.* 125. *to* 129
He is most blessed and glorious in himselfe, and all the creatures cannot adde one sparke to his felicity. Proved by three things.
1. *God was thus good and happy and all-sufficient before all worlds.* 127
2. *God is the Author of all his creatures good.* 127
3. *That good and perfection that is in the creature, was first in God, and most perfectly good there.* 127. 128
4. *God is a most free good.* 129. 130
5. *An absolute, suitable and perfect good is he.* 130. *to* 132
6. *A most desireable and delectable good.* 132. *to* 134
7. *A lasting and everlasting good, and that two wayes.*
1. *Essentially in himselfe.* 134
2. *Relatively to others, and that*
1. Ex Parte Ante, *looking to their Election.* 135
2. Ex Parte Post, *Eying their glorification,* 135

1. Use. *Matter of Lamentation over poore sinners. For*
1. *Some have lived without tasting this goodnesse all their dayes, the time is yet to come that ever they tasted this goodnesse and sweetnesse in any ordinance or outward enjoyments.* 136
2. *Others sin against this infinite goodnesse without reluctancy.* 136
2. *Let not any man say when he is tempted, he is tempted of God, he tempts no man, but is goodness is self without mixture.* 137. *to* 140
3. *Beleeve not calumnies, for some hereticks, as* Sardian *and* Marcion *have said, even of God, that he is not good; Christ slandered.* 140. *to* 142
What is the meaning of that Petition, Lead us not into tentation? 139
God many times punishes one sin with another. Five sins especially. 139. 140
4. *Admire the goodnesse of Gods nature.* 142 *to* 143
5. *Delight not to grieve, feare to displease him.* 143. 144
6. *Examine if the Lord be good to thee in a peculiar manner; the Characters four.* 144 *to* 146
7. *This should perswade sinners that are ignorant of divine sweetnesse, to taste and try him.* 146
8. *Let beleevers be thankfull for all this goodnesse.* 146. 147

9. *Imitate God in goodnesse, be and doe good.* 147

10. *Esteeme nothing sweet or good any further then you can finde or enjoy God in it.* 148

11. *Keep in with this good God, and be carefull to abide in his goodnesse: Prize his presence, adore his discoveries, implore his aid, and attend his calls.* 148. 149

The Table to the second Part you finde after, *Page* 149.

Courteous

Courteous Reader,

The Author earneſtly deſires one favour at thy hands (before thou readeſt this Book) which is *to correct with thy Pen the Printers miſtakes following.*

PAge 31. in the Margent for *διδιακτικοὶ* read *διδακτικοὶ*. pag. 42. in Marg. for *Schueptius*, r. *Schnepfius*. p. 51. in Marg. for *Manzius*, r. *Manzius*. p. 58. in Marg. for *Aug. de Tem.* p. 18. r. *Aug. de Temp.* 18. p. 60. in Marg. after *Buſineſs*, onely a comma; but after *Pythagoras*, a full ſtop. p. 69. line 29. for *thing*, r. *things*. p. 70. l. 13. the directive *w*, which ſtands before bitterneſs, place l. 15. before earthly. p. 73. l. 7. after to *damne*, add *me*. p. 73. l. 11. for *prooping*, r. *drooping*. p. 78. in Marg. after life, onely a comma. p. 91. l. 9. blot out the comma. p. 117. in Marg. for *Elu-Par*, r. *Eln Par*. p. 127. in Marg. for, *idem in Mat.* 19. 17. r. *P. Martyr in Mat.* 19. 17. p. 128. l. 12. for *there*, r. *thence* and l. 22. for *God*, r. *Gods*. p. 140. in Marg. for 8to, r. 8vo. p. 146. in Marg. (in moſt copies) for *quevere*, r. *quærere*. p. 147. in Marg. (in moſt copies) for *gratiarnm*, r. *gratiarum*: and for, *religiovis*, r. *religionis*. p. 179. place the directive *x*, before Propheſies. p. 189. in Marg. for *Hexamen*, r. *Hexemer*. p. 191. in Marg. for *vegetabit æternum*, r. *vegetabit in æternum*; and for *lues*, r. *luce*. p. 198. for *Jerſome*, r. *Jerome*. p. 208. l. 24.

ERRATA.

l. 24. for *heart-ſiftings*, r. *heart-liftings*. p. 211. in Marg. (in moſt copies) for 1 *Cor.* 1. 30. r. 2 *Cor.* 1. 30 p. 212. in Marg. for *Diodati*, r. *Diodate*. p. 213. l. 17. for *often*, r. *of them*. p. 214. in Marg. for *Sageuum*, r. *Eugenium*. p. 220. l. 25. for 2 *Cor.* 4. 21. r. 2 *Cor.* 5. 21. p. 229. in Marg. for 777. to 779, r. 777. to 791. p. 248. l. 23. for *Job.* 12. 13. r. *Joh.* 12. 32. p. 252. in Marg. for *expectant*, r. *ſpectant*. p. 259. in Marg. (in many copies) for *reſigere*, r. *reſiſtere*. p. 262. l. 21. over againſt the directive *, write in the Margent, 1648. *July*. p. 277. in Marg. for *Julii*, r. *Jul.*

DIVINE

DIVINE RELISHES OF Matchleſſe Goodneſſe.

PSAL. 34. 8. the former part.

O taſte and ſee that the Lord is good: Bleſſed is the man that truſts in Him.

THIS Book of Pſalmes, which for the moſt part was penned by *Dauid*, is called by ſome, *The Anatomy of the Soule:* For herein we ſee all the poſtures and conditions of Gods ſervants lively expreſſed in very excellent patterns. We find them ſometimes mourning for ſin, and ſin ſtraights; otherwhiles rejoycing in deliverances, & boaſting in the ſmiles of Chriſt; now putting forth their longings after God, and dependance on him: anon their joy in God, and care to pleaſe him: ſometimes earneſt for them-

1. Of the book of Pſalmes.

themſelves, by and by for the Church. This variety of Hymnes ſtands upon record, that in publick and privat Services, we might uſe them according to ſeverall occaſions, not onely by reading and meditating on them, but alſo by ſinging[a] of them.

[a] See Mr. *Cotton* on this ſubject. See 2 Chron. 29.30. Matth. 26 30. Jam 5. 13. Col. 3. 16.

2. Of this Pſalm the occaſion of it.

The occaſion of this Pſalm you find in the Title prefixt (which is as truly Scripture as the reſt of the Pſalme,) *A Pſalme of David when he changed his behaviour before Abimelech, who drove him away and he departed.* *David* being in continuall feare of his life, by reaſon of *Sauls* cruelty, *flies to Gath, a Citie of the Philiſtims:* Doubtleſſe there he hoped to have ſojourned unknown, and although he could not but apprehend much danger in flying thither, by[b] reaſon of the many victories he had obtained over the Philiſtims, and for killing *Goliah* (who was of *Gath*;) why yet ſuch was *Sauls* wrath, and *Davids* feare, that he had more hope of ſafety there, then in the land of *Iſrael*. Well, but *David* is fallen out of the pan into the fire; for no ſooner is he got thither, but the ſervants of King *Abimelech*[c] (whoſe proper name was *Achiſh*) diſcover, apprehend, and carry him before the King. And now *David* was put to his ſhifts, his plot was this, *He changed his behaviour before them*, and feigned him-

1 Sam. 21. 12. 13.

[b] *Arthur Jackſon* on the place.

[c] *Abimelech* a cõmon name to the Philiſtian Kings, as *Pharaoh* to the Ægyptian

himſelfe mad, he ſcrabbles on the doores of the gate, and lets his ſpittle drivell on his beard. See the deſired effect, *Achiſh* frownes upon his ſervants, ſaying, *Lo, you ſee the man is mad, wherefore then have you brought him to me? Have I need of mad men, that ye have brought this fellow to play the mad man in my preſence?* So *David* departed thence, and eſcaped to the Cave *Adullam.*

From all which you may note foure things.

1. That Saints going on in Gods wayes, may be brought into wonderfull ſtraights, and be put to very ſtrange ſhifts. — 1. *Note.* See Heb. 11. 36,37.

This God ſuffers to try them, and to ſet Faith, and Patience, and Prayer a-work, to heighten his glory, and their thankfulneſſe in the deliverance, and to make Heavens joyes the ſweeter at laſt. — *Reaſon.*

Judge not ſuch as are brought into ſtraights, *as though they were* [d] *greater ſinners then others:* you ſee it may be the portion of Gods own children, keeping in his own wayes. — 1. *Uſe.* [d] Luke 13.2.4

Gueſſe likewiſe what perplexities are treaſured up for unſanctified wretches, that goe on in ſin, [e] *where ſhall the ungodly and ſinner appeare?* — 2. *Uſe.* [e] 1 Pet.4.13.

2. There is [f] a lawfull kind of policie which holy men may uſe without ſin, for — 2. *Note.* [f] *vid. Saltmarſh* of this ſubject

their owne ſafety and preſervation. The Scripture abounds with examples, 1 *Sam* 26.12.21. *Judg.*3.19. *Joſh.* 8.4. *cum multis aliis.*

Reaſ. They are bid to be *wiſe as Serpents*, and they have need of policie, for they live as *ſheep among wolves.*

1. *Uſe.* 1. To ſilence thoſe that ſay, Religion dulls mens wits, and makes them fools and ſots, voyd of ingenuity; whereas Religion doth not aboliſh, but refine wit and policy, that they be not extravagant.

2. *Uſe.* 2. This pleads not for ſinfull craft, and
[g] 2 Cor. 4. 2. Machiavilian jugling, which is ſo rife in our dayes, that ſome ſtick not to ſay, The Jeſuits are fooles to us.

3. *Note.* 3. God many times ſo [h] infatuates his
[h] 2 Sam. 15. 31 Iſai. 54. 17. enemies, that they let ſlip great advantages for the ruine of his friends.

Reaſon. That ſo (when it is too late) his enemies may ſee their folly, & gnaw their tongues for vexation; and his friends ſo eſcaping as
[i] Pſal. 124. 1, 8. [i] a bird out of the ſnare, may ſee Gods wiſdome, and acknowledge his goodneſſe.

1. *Uſe.* Let enemies be warned no longer to engage againſt the holy Wayes and Ones of
[k] Pſal. 2. 10. God: for [k] he can blind their eyes, and infatuate their counſels.

2. *Uſe.* Let Beleevers be [l] *carefull in nothing*,
[l] Phil. 4. 6. GOD can relieve them in the greateſt ſtraights, and commonly a Saints extremity

mity is the Lords opportunity.

4. And lastly, on all occurrences tending to our deliverance, we must not sacrifice to our own nets, to our policie or wit in contriving things, but lay hold on the opportunity to admire and blesse God: So did *David*. From this deliverance arose the 34. Psalm. 4. *Note.*

God deserves and expects this from us, 'tis all the rent we pay unto him for all our mercies: it tends to his glory and our good, it is the worke of heaven, and so should be our delight. And therefore *Reason.*

Let us blush at our unthankfulnesse, and setting up the Idols of our own wit and industry, as though the Creature could act without God; and remember to throw aside all the praise for him, that *will not give his* [m] *glory to another.* *Use.*

[m] Isaiah 2.48.

For the Text that I have culd out of this Psalm, we shall examine the coherence, and then the words themselves. 3. Of this verse and the coherence in the first place.

1. The coherence, which stands thus, *David* blesseth God for this deliverance, and perswadeth others to taste him and trust in him.

[n] *I will blesse the Lord at all times, & his praise shall continually be in my mouth, &c. O magnifie the Lord with me, and let us exalt his name together. I sought the Lord and he heard me, and delivered me from all my feares. This* [n] Verse 1. 3. 4, 6, 7, 1.

poore man cried, and the Lord heard him, and ſaved him out of all his troubles. The Angell of the Lord encampeth round about them that feare him, and delivereth them. O taſte and ſee that the Lord is good: bleſſed are all they that truſt in him.

The notes from the coherence are three.

1. *Note.*

1. The preſence of Angels encamping round about Beleevers, ſhould raiſe up in their ſpirits an holy ſecurity in troubles, and make them *taſte and ſee how good the Lord is.* For,

1. 'Tis Angell (in the ſingular number) but he ſpeaks of an Hoſt, elſe how could he encamp, and often in the Hebrew one is put for a multitude. You read of an *innumerable company of Angels.* And when there is mention of particulars of [o] twenty thouſand, & thouſands of thouſands. This glorious Hoſt encamps round about the people of God. And if [p] one Angel in a night made ſuch havock among their enemies, as to ſlay *an hundred fourſcore and five thouſand Aſſyrians.* then why ſhould we doubt but huge Hoſts of theſe are able to guard the Church and ſubdue their enemies; eſpecially conſidering that

1 Kings 10.22 & 1 Chron. 11. 4. & Pſal. 105 33,40. Heb. 12.22.

[o] Pſal. 68.17.

[p] 2 Reg. 19,35

2. This is their office, as you ſee *Heb.* 1. 14. and *Pſa.* 91, 11. The [q] work of Angels is to attend and wait on the heires of glory, and *beare them up in their hands, leſt they daſh their*

[q] *Angeli in hunc finem creati ſunt ut ſerviant.* Calv.

their feet against a stone, viz. lest they come to any evill.

3. They can do nothing without power & commission from God: if Christ would not worke without a commission, much lesse dare Angels that are meere Creatures. And therefore in the midst of their encampings we should [r] eye Jesus Christ who is their Generall, the Prince, the Lord of the Angels, and taste his goodnesse in their attendance.

Reason 3.

r Col. 16. 2.10.

1. Then it meets with those heart-dejecting and soule-cumbring [s] feares of Gods Saints, who are ready to be startled, and almost distracted at every rumour, and supposed danger in these distempered times (as *David* Psalm 11. 3.) How often have they given up all for lost, and yet God hath wrought deliverance? Surely such forget this truth. An Host of Angels guards the Church, all our outward strength is nothing to this, and yet how ready are wee to nestle and repose there? And thus our faith ebbs and flowes with our outward accommodations.

1. *Use.*

[s] *In metu consilia prudentium & vulgi rumores juxta audiuntur.* C. Tacit hist. lib. 3. c. 11. *Res est imperiosa timor.* Martial. lib. 2 Ep: 59

My brethren, a Beleever having this Guard of Angels about him, is more secure then King *Solomon* in that posture, *Cantic.* 3. 7, 8. For a stronger power might come and destroy such a Guard, or they might fall out and destroy one another:

Cant. 3:7,8.

The vanity of outward ſtrength.

ther: Drouzineſſe might over-take them as an armed man, and then their weapons might be turned againſt them. Or finally, they might conſpire to betray their ſecure Maſter. How ever, were they never ſo ſtrong, unanimous, vigilant, or faithfull, they could not keep off hot thunderbolts from heaven, or the arrowes of peſtilence that flye by night, nay, they could not give a minutes ſleep, nor eaſe an aking tooth, &c.

There is no Beleever but hath a ſtronger and better Guard then that every night, *ſcil.* an invincible Guard of Angels with glittering Speares round about him, ſuch honour, ſuch ſecurity have all the Saints.

2. *Uſe.*

Others run into the contrary extreame, and worſhip Angels, and think of them above that which is written. This is to entertain the man, and ſlight the maſter, admire the Toole, and not the Workman. God doth not love theſe doings, he is very jealous, &c. Nay, the Angels are grieved. See *Judg.* 13. 16. & *Rev.* 22. 8. 9. Col. 2. 18. Yet thus doe poore ſilly Papiſts, and all of that Synagogue of Satan, that pſeudo-Catholicke Church. Whereas we ſhould ſee and taſte divine goodneſſe in all, and admire God ſtill, ſaying, if the ſervants be ſo powerfull and glorious, what then is the

* *Caranza* moſt knaviſhly reads it, *De iis qui angulos colunt*, That meet in corners, well knowing how much the place makes againſt their worſhipping of Angels.

the Maſter, [u] he that made them, and keeps them, and ſends them to us? How ſhall we conceive of his greatneſſe and goodneſſe, before whom thoſe creatures skreen their faces from the dazling and ſtunning brightneſſe of his glory, at whoſe beck and command they are continually? we may admire him, and love him in our hearts, but we cannot comprehend him in the Epycicle of our minds. Theſe are but ſpangles, and twinkling ſtarres in the Canopie of heaven, he is that Sun of righteouſneſſe that at once illuminates and drowns them. They have all their beauty and luſtre from him, and are lumps of darkneſſe and deformity compar'd to him.

[u] *Angeli ſunt miniſtri parati ad omnem voluntatem Dei, quemadmodum itaque ſtultè feceris ſi miniſtros conſulum & ſenatus imploraveris, & non conſules ipſos & ſenatum, cum poteſtas juvandi non ſit in miniſtrorum, ſed in magiſtratus manu; ita & hæc ſummæ ſtultitiæ eſt, in neceſſitatibus invocare Angelos cum invocandus ſit Dominus ipſe, apud quem eſt poteſtas juvandi & ſalvandi quæ non eſt penes Angelos.* Muſculus in Pſal. 34. 7. pag 308. *Angelos non eſſe colendos, demonſtrat Auguſtin. de vera Religione, cap. 55.*

Thirdly, behave your ſelves as a people guarded by Angels ſet upon duty. 3. *Uſe.*

And firſt, be ſure you keep in Gods [w] wayes, and thy wayes (*viz.* in your callings generall and particular) For GOD hath charged his Angels to keep you in your wayes, but not in your wandrings, Pſal. 91.11. 1.

[w] *Ut Angeli noſtri ſint Chriſti membra, nos eſſe oportet.* Calv.

2. Reverence will become you in Divine Services, if for no other reaſon, yet for this, 2.

this, [x] that Angels are alwayes looking on you. Angels are preſent at Divine exerciſes, and are ey-witneſſes of our carriage there. O grieve not your guard of Angels by irreverence.

3. Imitate the Angels that guard you in praiſing God, in prying into Goſpel-myſteries, in rejoycing over converted ſinners; finally, in performing obedience Angelically, *viz.* ſwiftly, without delay; willingly, without grudging; faithfully, without treachery; humbly, without pride; and conſtantly, without with-drawing: write after ſo faire a Copie, eccho to the muſick that is above, come as neere them as you can, and beg of God to help you, that you may doe his *will upon earth, as it is done in heaven.*

4. Next, thirſt for diſſolution, when you ſhall need guarding no longer, but take up your Harps and ſit down in the Quire, and beare your part in thoſe melodious Diapaſons, then ſhall you be equall with the Angels, [y] *Luke* 20. 38.

[y] *Quiſquis hic premitur, & affligitur ſive pravis animi affectibus, ſive corruptione & moleſtia reſpiciat ad iſtum ſtatum Angelicum futuri ſæculi illoque ſe ſoletur.* Muſculus in Matth. 22. 30.

5. See Divine goodneſſe, and taſte that in Angels attendance: [x] This the coherence

[y] *Non dicit guſtate & videte quoniam bonus Angelus, ſed quoniam bonus Dominus.* Muſculus in Pſal. 34. 7. pag. 308.

chiefly

chiefly urgeth, and therefore conſider the goodneſſe of God in reference to that in theſe three particulars.

1. God might have left you expoſed to dangers, and turn'd you all going to Hell with the fallen Angels. Truly my brethren, you are more ingaged to God then Angels, That God ſhould leave ſome of them being fallen, and reſolve never to pitty them, nor look after them more, and yet ſend his Son to redeem, his elect Angels to guard you, cauſing his bowels to ſound over you, and charging all his ſervants to ſhew love and reſpect to you, truly this may give you a taſt of free grace, and the goodneſſe of God to you. Heb. 2. 16.

2. Angels are the moſt glorious creatures of all, man a little lower then they. They are the gliſtering Courtiers, and the beautifull companions of Chriſt. [a] Now that ſuch creatures ſhould be ſeen to encamp about ſinfull wretches, duſt & aſhes, yea *Wormes and no Men*, this is the goodneſſe of God: that any creatures ſhould be ſerviceable to man that loſt his Dominion over them by the fall, that a Raven ſhould miniſter unto the Prophet, this is more then we could chalenge. Again, that men like our ſelves ſhoul be ready to guard us, ſervants in our families, Civill powers and Martiall in kingdomes; here's the goodneſſe

2.

[a] *Ingens bonitas Dei & cura paterna erga Eccleſiam deſcribitur, quod tales nobis præſides adjungit.* Hen. Molleras prælect. in Pſal. 34. 5. pa. 275.

neſſe of God; but that all the Hoſt of Heaven ſhould be abaſed to ſo low a work, this eſpecially invites us to taſte and ſee Divine goodneſſe. *Lord what is Man that thou art* thus *mindfull of him?* Tygers and Devils might deſervedly be our companions, and lo Angels are ſent to miniſter unto us: Angels encamp about us who have often encamped againſt thee.

3. A guard of Angels is a [b] ſuitable reliefe to the Saints in tentations and inward aſſaults from Satan and his evill Angels: they are not more ready to tempt and divert, then good Angels to revive and counſell us. Indeed this is properly the worke of the Spirit to come with inward ſtrengthenings; and yet good Angels may be his inſtruments or agents. Oh admire the goodneſſe of God in making ſuch a ſuitable proviſion for our ſecurity. And ſo much for that poynt.

3.

[b] *Optimè ergò infirmitati noſtræ conſulit Deus cum tales dat nobis adjutores qui Satanæ nobiſcum reſiſtãt, ſuamq; operam modis omnibus impendant ad nos tuendos*, Calv. in Heb. 1.14. Dan. 8.16. & 9.21.23.

Secondly, in that *David* is not contents to taſte Gods goodneſſe himſelfe, unleſſe he call upon others to joyne with him, Obſerve,

2. *Note.*

Such as by ſweeteſt experience have once taſted Divine goodneſſe themſelves, cannot but ſtirre up others to be ſharers with them. *O taſte and ſee with me, how good, &c.* As if *David* ſhould have ſaid, I for my part have ſeen and taſted much of God and his

his goodneſſe; & which may ſeem ſtrange, never more then in my greateſt ſtraights: For the golden conduit pipes of ſolemne Ordinances, and creature enjoyments, being cut off, I have been driven to goe to Gods fulneſſe, and drink more immediatly and plentifully at the well head. I am loath to eat theſe heavenly viands, and ſoule-raviſhing morſels of contentment alone, *Come hither all you that feare God,* and love God, *and I will tell you what God hath done for my ſoule.* O come fellow-ſinners, taſte and ſee with me how good the Lord is, how comfortable the embraces of Chriſt are, and how ſweet communion with heaven is, &c. Pſal. 66. 16.

I ſhall now lay you down the grounds and arguments.

The firſt ſhall be drawn from Scripture-examples of Saints that have been carefull to doe this. 1. *Reaſon.*

1. *Paul* [c] wiſh'd heartily that both *Agrippa*, and all that heard him, were altogether ſuch as he was, excepting his bonds. 1. [c] Acts 26. 29.

He that had received the five Talents, went and traded with them. 2. [d] Matth. 25. 16

'Tis ſaid, [e] *They that feared the Lord ſpake often to one another* in *Malachi.* 3. [e] Malach. 3. 16

So ſoon as [f] *Matthew* was converted, he called together an huge multitude of Publicans and others to meet at his houſe. 4. [f] Luke 5. 29.

Philip

5. *Philip* had no ſooner taſted communion with Chriſt, but he runs to *Nathanael* to invite him to Chriſt, ſaying, *O come and ſee.* [g] Above all,

[g] John 1.45.

6. The woman of *Samaria* had no ſooner taſted Chriſts living waters, but in poſt haſte, leaving her water-pot, ſhe runs into the Citie to call out her friends and neighbours to ſee and taſte how good the Meſſiah was. [h]

[h] John 4.28.

7. And ſo *David* here in this Pſalm, &c. and elſewhere, where he vowes, that if God will *reſtore to him the joyes of his ſalvation*, that then *he will teach tranſgreſſors Gods waves, that ſinners might be converted unto him.* Pſa. 51.12,13.

Now all theſe examples are written for our inſtruction, and we muſt imitate Saints in wel-doing. 2 Theſſ. 3. 9. 1 Chron. 11.1.

2. *Reaſon.* God hath ſtrictly commanded this: If thoſe that have received the wealth of the world, then much more thoſe that have obtained the Heavenly Riches of Gods grace, are warned to doe good therewith to others, and to be ready in poynt of diſtribution and communication. Luke 22. 13. Ezek. 18.32. 1 Pet. 4. 10.

3. *Reaſon.* 3. 'Tis Gods end in beſtowing his graces and comforts on us, not that we ſhould keep them to our ſelves, but benefit others by them, and ſo bee ſerviceable to the publique, to the Body, and for that is every member

member made and furniſhed with abilities: [i] *Men doe not light a Candle to thruſt it under a Buſhel, but to ſet it up in a Candleſtick, that it may give light to all,* Matth. 5.15. *The manifeſtation of the Spirit is given to every man to profit withall*, and God comforts us in all our tribulations, that we may be able to comfort them which be in trouble. Let not God faile of his end. O deceive not his expectation.

[i] *Injuriam facit acceptis Chriſti bonis quâ illa tenaciter ſibi ſoli uſurpat.* Muſculus in Johan: 1.16 2 Cor: 1.4.

4. Next, 'tis the nature of true Grace to be diffuſive and communicative: [k] Grace cannot long be conceal'd, they that have taſted divine ſweetneſſe, cannot chuſe but ſpeak of it to others, their hearts would burſt if they ſhould be ſilent. Grace is like fire in the bones, they that have it cannot hide it, 'tis compared to new wine, and it muſt have vent: the blind men that were cured, were charged to be ſilent, but they could not hold their peace, &c.

4. *Reaſon.*
[k] Acts 4.20.
Jerem. 20.9.

5. The love which beleevers beare to Chriſt, provokes them to doe all they can for the enlarging of his kingdome; it fills mens heads with many projects and deſignes of that nature, and it makes them reſtleſſe in this particular, *Knowing the terrour of the Lord, we perſwade men* (ſaith *Paul*). *The love of Chriſt that conſtraines us*, The ſoule never thinkes it can doe enough for

5. *Reaſon.*
2 Cor. 5. 11. See v. 14.

for Christ, who formerly did so much against him, &c.

6. Reason.

6. Love and pitty to the pretious souls of men puts them on it. The [l] first and chief work of Faith is love, and there is no love in him to his neighbour that loves not his soule. Having found grace and comfort our selves, let us pitie others that are as yet strangers to Christ, unacquainted with that divine sweetnesse that is in him, and say to them, *Why will ye dye?* If there be any love to thy brothers soule, any pitie for his spirituall condition, allure him to taste the mercy and goodnesse of God to all that come by Christ to him.

[l] Gal. 5. 6.

Levit. 19. 17. & 2 Thess. 3: 15.

7. Reason.

7. Themselves have not the lesse, but the more by prevailing with others [m] to partake with them. *I long to see you, that I may impart unto you some spirituall gift, that I may be comforted with you,* [n] So here. For

[m] Rom. 1. 11, 12. 2 Cor. 9. 6.

[n] *Nihil periculi est si intelligamus Paulum verè sperasse à Romanorum fide suam quoque instaurandam.*

1. Christ Jesus is an inexhaustible fountaine, there is an unfathomable Ocean of sweetnes in God, enough to satisfie thee & all commers. When all the Elect which are a numberlesse number, shall have tasted divine sweetnesse here, and drunk their fill of those Crystall Rivers in glory, 'twere blasphemy to think there should be the lesse in God, still in Christ fulnesse dwels.

Rev. 5. 12.

The

The Sunne hath not the leſſe for filling all the leſſer veſſels of the Starres with light; So here, &c.

2. The beſt way to draw more abundantly out of this well, is to communicate to others, the more you improve and imparte talents, the more talents ſhall be given you, but to bury one in the earth, is the way to have that taken from you. Beſides, as when others feed with you, this doth encreaſe your appetite, and draw down that which you would not have eaten alone; ſo at this heavenly banquet, the more the merrier, nay the better cheare. Much is to be gotten by communion with Saints; And a Saint cannot convince and reclaime another, but he betters himſelfe, and exerciſes his graces and gifts; and as a needle or a Weavers ſhuttle are the better for uſing; ſo are our graces, &c.

*Though both armes grow, yet that which a man uſeth is the ſtronger and bigger, ſo is it with our gifts and graces. *Trap.* on *Mat.* 25. 16. *pag.* 567. *Scientiarum ea vis eſt & natura, ut quo plus deceas eo ditior ac doctior fiat.* Bodin.

8. True grace and envie cannot ſleepe in one bed, nor reſt in one ſoule. There is no envie in ſpiritualls allowable. Hypocriſie and envie may be twins, but if thou haſt true grace, thou wilt not envie grace and gifts in others, but cheriſh thoſe ſparks, and encreaſe them as much as may be. Heare *Moſes*; *Would all the Lords people were Prophets*; John; *he muſt increaſe, but I muſt decreaſe*; See how well contented he was. One member doth not envy another for what it

8 *Reaſ.*

Numb. 11. 29.

John 3. 30.

1 Cor. 12.

is, hath, or weares, ? We are all one body, anothers grace will not darken thine, but all together make one constellation.

9. Reas.

9 Si angeli sibi invicem in cœlo gratulantur dum vidēt restitui in grēgem suum quod diffluxerat, nos etiam ejusdem gaudij socios esse deces. Calv.

9 Beleevers cannot but delight to make joy in heaven, to make Christ & the †Angels, and all the glorified Saints, to break out into singing and rejoycing. Why this is the work of Heaven, at the conviction and conversion of one sinner. A coy sinner cannot stoop and sip of this nectar, but there is shouting in heaven, and loud musick amongst the Angells, as you see *Luk* 15. 10. If at the making of the world, as *Job* 38. 7. then much more at the conversion of a sinner, which is the greater wonder, & at the making of *new heavens, and a new earth, wherein dwells righteousnesse*, 2 Pet. 3. 13.

10. Reas.

1 Nihil præstantius aut magis optabile quam animam eripere e mortē æternâ. Calvin. in Jacob. 5. 20.

Lastly, by consequence [1] nothing finds such acceptance and recompence with God as this. No usury so gainfull as the winning of soules. *James* 5. 20. He that converts his brother, hath saved a soule from death, and shall hide a multitude of sinnes. God will mention it to their praise and comfort another day: For if the workes of mercy towards the bodies of others, which are vessells of dung, and breathing lumps of clay, shall yet be mentioned that day, as *Mat.* 25. 35. then much more such as aimed at the good of others soules, which are Jewels of such price, that one soule is more worth

then

then the world. Surely this will hide a multitude of other failings, and this may bring many temporall comforts and bleſſings along with it.

To winde up this bottome in a word, here is matter of reproofe and duty.

1. Of reproofe to two ſorts of men;

1. To ſuch as are negligent in this duty. *All minde their* [f]*own things, few thet hings of Chriſt*, and the ſoules of others. Every one takes up that wicked ſpeech of *Cain*, *Am I my brothers keeper?*

2. To ſuch as allure men to ſinne, earthlineſſe, and vanity. They ſay not with *David*, *taſte*, &c. but as children of the Devill they imitate their father, and are tempters to evill, ſaying: O taſte and ſee how ſweet ſin is, how good the creature is. Theſe are of the forlorne hope, that march undauntedly upon the mouth of hell, theſe ſhall be damn'd with a witneſſe. Here above others comes in the ring-leader in intemperance (every Town almoſt hath a king of drunkards.) Theſe perſwade and force men not onely to taſte but drink deep of that cup of devils; theſe carry the ſins of others to Gods tribunall. The hotteſt ſeats in hell are kept for theſe. [t] God is now plaguing the land for theſe ſins. Now they health it on their

1 *Uſe.*

[f] *Quærere quæ ſua ſunt eſt privatam utilitatem & gloriã quærere, et negligere communem utilitatem et gloriã Chriſti, ſeu evangelii* Eraſmus Sarcerius in *Pſal.* 1. 21.

[t] God hath plagued our drunkenneſſe with immoderate raine, which hath ſpoyled much corn, and is like to produce ſcarcity. The Lord hath turned our ſummer into winter;

and whereas Chriſt ſaid, *The harveſt is great, and the labourers are few*, wee may ſay, the labourers are many, the harveſt is little. Famine is a moſt fearfull judgement. *Lam.*4. 9, 10. *Oculus torquet, lentius tabefacit, ſenſim occidit. Baſil. Ser.* 3. *contra div. avaros.* Two ſins chiefly produce this great raine and waters that have falne.

1. Our Starre-gazing and Prognoſtications which foretell theſe things. God ſuffers it to come to paſſe as a judgement on the Land for ſuffering ſuch things, & to harden people in the belief of them, ſome beleeving the Almanacks, have carried their corn wet into the barne, fearing more raine, and there it grows. See *Perkins* touching yearly Prognoſtications, third Volum, *pag.* 653 to 667.

2. Our gluttony and ſwiniſh drunkenneſſe, wee have fought againſt God with his bleſſings, and now he begins to diſarm us. For this floud of drinke within are come flouds of water without, this ſweeping raine, as *Solomon* calls it, *Pro.*28. 3. Let Magiſtrates therefore ſcatter our innumerable Conventicles of drunkards, let Miniſters ſtand in the gap and ſay, *Spare thy people, O Lord*; and let us all humble our ſelves under his mighty hand. Wee have deſerved ſhowres of fire and brimſtone from heaven.

knees (a ſacrifice to the devill) and force others to drink, as thoſe that thruſt the bottle to the noſe, *Habak.* 2. 15. But the time is at hand when they ſhall beg upon their knees for one drop of water, when they ſhall be fed with fire and brimſtone for ever. The very heathen ſhall riſe up in judgement againſt them, ſee *Eſter* 1. 8.

2 *Uſe.* 2. Of exhortation to all men to evidence the truth of their own converſion by alluring others to Chriſt, & perſwading them to taſte how good God is. There is a time for all things, lay hold on opportunities when put into your hands, to reprove the negligent, enlighten the ignorant, reduce the

the erroneous, revive the diſconſolate, and admoniſh the ſalne. To which is required knowledge. *Rom.* 15. 14. a foundation of grace in your own hearts, that you may ſpeake experimentally, and inwardly to them. 2 *Cor.* 4. 3. elſe you may reclaime others, and be caſt-aways your ᵘ.elves. Finally, there is requiſite fit and ſutable addreſſes to ſtrong and weake Chriſtians, to civill worldlings, and ſuch as are openly profane, for one key will not open every locke, the wards are not all alike, ſo here, &c. Well, plucke up the loynes of your minde, reſolve to meete with difficulties and diſcouragements, if you ſet upon this worke; without prudence, reſolution, and patience, no good will be done. Though your endeavours prevaile not on all, they may on ſome (tis well if thou canſt melt but one, *James* 5. 20.) though not now, they may hereafter, it may be ſomewhat may ſticke by them, as long as they have a day to live, and ſo though not preſently, yet hereafter they may be the better, and glorifie God in the day of their viſitation, as 1 *Pet.* 2. 12. *q. d.* It may be on their death-beds; as *Joſephs* brethren remembred him in their ſtraights. In a word, though you prevaile not at all, your reward is with God. See *Iſa.* 49. 5. a place that hath much reviv'd me in the want of ſucceſſe. And ſo much alſo of that poynt.

ᵘ *Monica* gained her husband *Patricius* from being an impure *Manichee*, not by force of argument, but purity and chaſtity of life, ſaith *Auguſt.*

3 *Note.* 3. There is yet another poynt from the coherence of my Text with the words following, and that is this.

They that have tasted Gods goodnesse are truly blessed, and should at once trust in God and feare him. But least my porch should be larger then my building, I see I must be briefe, and therefore

1. *Branch.* 1. *They that have once tasted the sweetnesse that is in God, are a happy people and truly blessed.* If mans *summum bonum* stands in communion with God, as Scripture (*Psal.* 144. 15.) and experience demonstrates, (for who ever found contentment at home, knocking at other doores? Then this must needs be a truth, *They that have tasted God are blessed.* And if so

1 *Use.* O how blessed are those that have their fill and will of God in glory! if so much sweetnesse in a little drop, how much in the Sea? 1 *Cor.* 2. 9.

2 *Use.* Range not therefore after blessednesse in sinne, or the creature, they must all say, tis not in us. As *Job* 28. 14. So here; A man can never gather figs of thistles; Seeke not the living among the dead.

2 *Branch.* 2. *They that have once tasted the goodnesse of God, should for ever trust in him*[w]. God is unchangeable. He is ever the same God. Dispensations may vary, but God is the same. *They that know thy Name will trust in thee,*

w The Chaldee expounds it, *in his word.*

thee, Pſal. 9. 10. *The Lord hath heard me, and I will call upon him as long as I live*, Pſal. 116. 2[x]. But ſee a notable place, *Rom.* 5. 4. *Tribulation works patience, and patience experience*, (ſcil. of Gods relieving us in trouble) *and experience hope* (*viz.* for the future, and in new ſtraights) *and hope makes not aſhamed* (*i.e.* it makes a man lift up his head among the waves)

[x] *Beni dum ſpirant ſperãt imò cum expirant*, ſo *Job.* Though he kill me, I'le truſt in him.

If bare and naked promiſes are ſufficient to ſtay and ſtrengthen the ſoule in trouble, as *Pſal.* 119. ſo *Jobn* 20. 29. Then much more performances. 1. *Reaſ.*

If our experiences help others, *Iſa.* 51. 9. *Rom.* 15. 4. then much more ſhould they quiet us, and cauſe us for ever to depend on God, and live on him. 2. *Reaſ.*

It meets with thoſe who cannot chew the cud when they are put into the pound (ſuch were unclean beaſts of old) in afflictions they forget to fetch up their former experiences. They are as much to ſeeke in troubles as if God had never ſhew'd them his face, nor been good to them. 1. *Uſe.*

O therefore review and husband your experiences of Gods goodneſs, to keep your poore hearts from ſinking in troubles and deſertions, and waylings of Chriſts face from you. 2. *Uſe.*

To which is requiſite Obſervation and Memory.

1. Observation of the wayes and works and proceedings of God with the soule. *Psal.* 107. 43. and *Isa.* 5. 12.

2. Memory, the laying up of the knowne and observed works of God; forget not his out-goings, and in-comings to thee. The Philosopher saith, that experience is *Multiplex memoria.*

Now remembrance includes 4 things.

1. A committing to memory those passages of providence, that have given us the sweetest tasts of God and his love and goodnesse.

2. A retaining [y] or keeping them in memory, as in a store-house, that they slip not from us.

3. A recalling them to mind upon occasion offered, bringing out things new and old.

4. A skilfull applying them to our own uses and occasions in a suitable manner.

Quest. How shall I doe, so to remember my former experiences of divine goodnesse, that I may trust in God for the future? Why,

Ans. 1. Highly prize and esteeme the gratious dealings of God with thee. Take a due estimate of every smile of Christ, which hath heaven in it, for we easily remember things we esteeme highly. Consult *Psal.* 119. 129. and 16. *ver.* [z] One writing in defence of old age, saith, *Where is that old man, that forgets where*

[y] *Omnium rerum thesaurus & custos est memoria.* August.

[z] Tull: *de Senect.*

where he layes his treaſure? Where your treaſure is, there will your hearts and mindes be alſo (ſaith Chriſt.)

2. Uſe continuall helps, ſuch as theſe.

1. Write down your experiences in a booke yeare by yeare, and peruſe them continually. When King *Ahaſuerus* could not ſleepe, he commanded his Records and Chronicles to be read, *Eſt.* 6. And when thy ſoule hath no reſt, peruſe this paper or little booke of experiences.

2. Chriſtian conference, *Pſal.* 105. 1, 2. compare your experiences with others.

3. Holy meditation, which being fixed on God, will be ſweet. See *Pſal.* 77. 11, 12.

4. Prayer, that the Spirit may be your remembrancer, *Joh.* 14. 26.

Well, by theſe meanes you may ſtore up plenty of experiences, and by all [a] draw neere to God, and grow more familiar with Chriſt, more bold and confident, and feareleſſe in future troubles.

3. They that have taſted Gods goodneſſe muſt feare him, feare leaſt they grieve him, and feare leaſt they looſe him. *Pſal.* 130. 4. *There is mercy with God, that he may be feared.* And *Hoſea* 3. 5. *They ſhall feare the Lord and his goodneſſe in the latter dayes.* This is a filiall [b] feare.

Sin not therefore becauſe God is good, this is the way to turne his ſweetneſſe into fury. But

[a] Tis an old Proverb, *Sperare & expectare multos reddit ſtultos.* But this is certain, *Nunquam confuſi Deo confiſi.* 3 *Branch.*

[b] *Aliud eſt timere quia peccaveris, aliud timere ne pecces.* Philip. in Job.

1 *Uſe.*

2 *Uſe.*

But ſay of God, he is ſo great I will not venture to diſpleaſe him, he is ſo good I will feare to forfeit him. But I have been too long in the coherence, let us now come to the words themſelves.

O taſte and ſee that the Lord is good.

4. Of the text it ſelfe.

Wherein you have two generall parts, an exhortation, and an encouragement.

1. The diviſion.

1. The exhortation in theſe words:

O taſte and ſee.

2. The encouragement in the words following:

That the Lord is good.

1.

In the firſt, the exhortation, you have

1. The manner, with an interjection, expreſſing the paſſion of that minde that utters it, *Oh taſte and ſee.* Oh! Tis a little word, but full of affections. *Oh! Taſte and ſee.*

2. The matter, or the exhortation it ſelf, *Taſte and ſee*; where

1. You have two diſtinct duties urged, *viz.* the exerciſe of two ſpirituall ſenſes, *viz.*

1. Taſting, *Oh taſte*, get an holy reliſh of God and the Word.

2. Seeing—*and ſee*, endeavour to get a glimpſe of God.

2. You have the golden links that faſtens them together, *taſte* and *ſee*. As a man cannot ſee clearely till he taſte God, ſo he cannot taſte God,

God, till he see something of him, *Ignoti nulla cupido.* And as tasting without seeing will be blind devotion; so seeing without tasting will be naked speculation, *Ergo, Taste and see.*

In the second, which is the encouragement, you have three things, viz. 2.

1. The proper fountaine of goodnesse, *the Lord*; *The Lord is good.* He saith not that sin is good, or that the creature is good, for there is but one good, and that is God. See *Matt.* 19.17. *viz.* none absolutely good but God.
2. A lively description of God, *the Lord is good.* q. d. not onely just, holy, powerfull, & wise, &c. but he is good, mercy is his darling attribute, and God glories most in it, as *Exod.* 34.6. Mercy triumphs over justice. If you would describe God to the life, say he is good.
3. The application of all this to us, for you see this goodnesse must be tasted; as meat in the platter will not nourish us unlesse we taste it, so here God is full of goodnesse, but all this will be nothing to you, nay it shall be something against you, unlesse you taste it, unlesse by faith you apply it, and have interest in it.

Thus

2. The obſervations.

Thus you have the diviſion of the Text, now for the obſervations, thoſe which I ſhal inſiſt on are five.

1. *Doct.* All that exhort others, ſhould endeavour to work much upon the affections.

2. *Doct.* Sinners ſhould taſte of God, and venture to make triall of him & his wayes; Taſting implyes trying.

3. *Doct.* There is but a taſte of God in this life. Taſting is but taſting, not full ſatisfaction.

4. *Doct.* They onely that taſte can ſee how good the Lord is: Such onely as taſte communion with God in his wayes, and have experimentall enjoyments of God, can rightly ſee and diſcover his ſweetneſſe and goodneſſe.

5. *Doct.* The Lord in Chriſt is exceeding good unto all his Saints, yea he is not onely good in the concrete, but goodneſſe it ſelfe in the abſtract.

Of all theſe in order.

1 *Doct.* Firſt, All that undertake to exhort others, muſt endeavour to worke upon the affections, (I ſhall not be long here.) This poynt you ſee is gathered from the manner of exhortation, which is by an interjection, ſetting forth the eagerneſſe of the ſpeaker, *Oh taſte and ſee.* And againe in the next verſe, *O feare the Lord*

you

you his Saints; The very heart of *David* (you see) is ready to leap out of his mouth. *Oh taste and see.*

Whence I observe, that all who exhort, &c. This interjection is frequently used in sacred Scriptures, setting forth the passions and affections of the soule, especially foure, *viz.*

1. Joy. *Deut.* 33. 29.
2. Griefe. *Jer.* 44. 4. *Mat.* 23. 37.
3. Love. *Psal.* 119. 97.
4. Desire, vehement desire, and so tis used here, and elsewhere, *Gen.* 17. 18. and *Deut.* 5. 29. and 2 *Sam.* 23. 15. and *Job* 6. 8. Strong desires and affections, breake out in passionate and melting expressions; For the tongue is the hearts interpreter, and out of the abundance within the mouth speaketh; but to come to the point.

That such as undertake to exhort others, and win them, should principally endeavour to work upon the affections.

Let us open the *Quare* and *Quomodo*, why they must endeavour so to doe, and how they may come to doe it.

First, for the *Quare*, why this must be their great designe? 1 *Quare*, why?

The reasons are three.

First, The word which they unfold and urge, is very full of affections, of terrour to awe us, of love to woe us, of pitie to lament us, 1 *Reas.*

us, &c. O what melting expressions are scattered there! Oh *Jerusalem, Jerusalem, &c. Luk.*24.32. *Did not our hearts burn whilst he opened the Scripture to us?* There be coals of fire in the Scripture to singe all your affections, and make your hearts to turne and burn within you, and your fingers to drop with myrrhe. *Is not my word like a fire, or hammer?* Fire is the most melting and stirring of all the elements, &c. See *Jer.* 5.14. *Heb.*4.12.

Heb.4.12.

2. *Reason.* c *Quicquid facis cum hilaritate fac.* August.

Secondly, as the word is full of affections it selfe, so it looks to be obey'd with full affections, 2 *Corinth.* 9. 7. God loves a cheerfull giver: he saith, *My sonne, give me thy heart. Quod cor non fecit, non fit.* So that if we doe not stirre up the affections of others, the religion we beget in them, will be little better then formality, *Laodicea's* sin, *Rev.*3.15,16.v.

3. *Reason.* d In the *Greek* 'tis σπουδή, *viz.* slow paced.

Thirdly, men are blockish and dull in affections to embrace heavenly things: *They are dull of hearing, Heb.* 5. 11. There is a lumpish heavinesse, and a sottish stupidity, and a cursed carelesnesse that sits on the spirits of unregenerate men, in reference to any thing that good is, with *Gallio, They care for none of these things Acts* 18. 17. 'Tis not a small matter will move and stir men, and bring them to sit as on Nettles before us. We must make them care for

these

these things, and scatter hell fire in their faces till they cry out, *What shall we doe to be saved?*

Secondly, for the *Quomodo*, how may we doe it? I answer, Foure things are required.

2. *Quomodo?* How?

1. Ability to speak to the life: As a curious Painter limbs to the life, as if it were a living man indeed; so [e] a man must set out heaven, as if the people did see it with their eyes, and describe Hell as if they were walking a turn among the damned. And if this will not work on mens affections, they are bewitcht, as *Gal.* 3. 1. *O foolish Galatians, who hath bewitch you, that you should not obey the truth, before whose eyes Christ hath been evidently set forth and crucified? q.d.* Christ crucified hath been described and set out to the life in our Sermons (for that generation saw not his crucifixion on the crosse.) Now to this is requisite much [f] knowledge; A man must be well furnished before he can perswade, exhort, insinuate and winde into the hearts of people, *Rom.* 15. 14. To utter seasonable and suitable things fitly, closely, and describe things to the life, requires much knowledge.

1.

[e] *William Fenner* in a treatise of the affections. Gal. 3. 1. opened.

[f] *Quintilian* would have his Orator wel-nigh omniscient; and surely Ministers should be *διδακτικοὶ*, which signifies being able as well as willing to teach.

2. Fulnesse of affections: He that goes to work upon another, must be brim full of affections himselfe (saith *Quintilian.*) *Acts* 17. 34. you see *Paul* did so move the peoples

2.

peoples affections, that they clave to him & beleeved. How came he to do this? See vers. 16. His spirit was stirred in him, *i. e.* *Paul* was greatly affected himselfe, and so came to affect others. One candle being lighted, will light many. So 2 *Cor.* 2. 4. *I wrote unto you with many tears.* [g] *Pene quot syllabas, tot lachrymas* (saith one) he shed as many tears as he wrote syllables; he could hardly write for teares. O that we who are Gods Ministers, could be thus affected! The Lord lay it not to our charge that we are not.

2 Cor. 2. 4.

[g] *Non tam atramento quã lachrymis chartas illevit.* Lorinus.

3. Godlinesse [h] of life: *Aristotle* requires this in an Orator, That he be a good man. We must speak feelingly and experimentally, as 2 *Cor.* 4. 13. *We also beleeve, and therefore speak.* *Paul* exhorts *Titus* to *shew himselfe a pattern in all things*, viz. Such must lead convincing lives, this is more winning then words. See 1 *Pet.* 3. 1. When *Elies* sons were wicked, 'tis said, *the people abhorred the offering of the Lord*, 1 *Sam.* 2. 17.

[h] *Gregory* saith of *Athanasius*, that his life was a continuall Sermon, and wooing men for Christ.

4. Finally, even the voyce and gesture have some stroke in this.

1. A due carriage of the voyce, which (saith *Austin*) sends an occult influence into the affections of men, *Phil.* 3. 18. *Of whom I have told you before, and now tell you weeping, they are enemies to the crosse of Christ.* The Apostle speakes to them with a weeping

ping voyce. Let not this be the main thing you look for; It is a brand on the Jewes that they were affected with [1] *Ezekiels* pleaſant voyce, and little elſe. And even a rare and worthy *Moſes* may be defective herein. But the meaneſt voyce hath ſome hidden grace in it.

1 Ezek. 33. 32.

2. A decent [k] action, ſo not over-affected, will work upon the hearers. *Ezekiel* is bid to ſtamp with the feet. And *John Baptiſt* was *totus vox*, all voyce, *Matth.* 3. 3. *The voyce of a cryer in the wildernesſe.* He was all voyce, that is, ſaith one, his eyes ſpake, and his hands ſpake, and his body ſpake. The Prophets ſtretched out their armes to the people in fulneſſe of affection. It is ſaid *Paul ſet his eyes on Elimas that wicked Sorcerer*, Acts 13. 9. ſaying, *O thou child of the Devill, and enemy of all righteouſneſſe, wilt thou not ceaſe to pervert the right ways of the Lord?* His eyes ſpake as well as his tongue; you ſee how a man may work on the affections of others.

[k] *Quintilian. Gerardus Iohannes Voſſius. Orator.* Inſtit. lib. 6. cap. 11. p. 511. *Vide* Ar. Montan. lib. 8. Antiq. Jud. *ubi varias geſtuum ſignificationes è ſacris ſedulò colligit.*

Firſt then, this may ſerve to warn men of our Calling eſpecially, to be zealous in diſpenſing the word; Our Sermons muſt not be onely informing, but inflaming Sermons. We muſt not rub itching eares, but ſhake drowzy hearts; not preach to pleaſe them with novelties, or puzzle them with nicities, but fire them with love to the truth,

1. *Uſe.* *Perſuaſioni humanæ opponit oſtenſionẽ ſpiritus quæ vim quãdam ſuprà modũ efficacẽ ad perſuadendũ animos habet.* Meyer. in 1 Cor. 2. 4.

and care of sincere obedience. In a word, not to set forth our selves, but Jesus Christ in his lovelinesse to poore sinners, that they may be sick of love to him, and languish with desires after him. This must be our designe, our delight.

2. *Vse.* Secondly, it followes likewise, that people must so heare, as that they may be rouzed and melted under the word.

This is done six wayes:

1. First, by due preparation before hand: this softens the Wax that it may take the impression, &c. Many leap out of their nests into the Assemblies, without seeking God, or perfuming their spirits before they come; and that is the reason they sit like images, unconcerned, under the Word; Preparation tunes the heart, oyles the wheeles, whets your zeale, and kindles your affections.

2. Secondly, by [1] attention, listning to the matter as well as sound of words, else you be no more affected then the Whelps or Birds that hear a sound as well as you. *David* saith, *I will listen what God will speake.* Christ saith, *He that hath eares to heare, let him heare. q.d.* Let him with intention and greedinesse of spirit receive the Word. 'Tis said, *Luke* 2. 20. *The peoples eyes were fastened on Christ when he taught them.* A good help against distraction, and an argument of their attention. Third-

[1] Matth. 11. 15 *Christus electos Dei hortatur, quibus perfortasse sunt aures, ut attenti sint ad considerandum Dei arcana, ne obsurdescant cum incredulis.* Calvin.

Thirdly, submission and stooping to God, that your hearts may come under the hammer of the Word, come with broken and bleeding spirits, and as it were, with Ropes about your neckes, *That you may* [m] *receive with meekenesse the ingrafted word*: Say with *Paul*, *Lord, what wilt thou have me to do?* 3.

[m] Jam. 1. 21.

Fourthly, representation: Conceive you saw those things with your bodily eyes, which we set out by Metaphors: As when we tell you sin is a plague-soare, imagine you were shut up, and had running soares upon you, and saw the passengers baulk you, and stop their noses, &c. How would you then skream, and cry out with *Paul*, *O* [n] *who shall deliver me from this body of death?* And so here when we pray you to taste divine sweetnesse, conceive you were at a rich feast, to which men come with edg'd appetites, and eat the fat, and drinke the sweet, &c. This would work much on the affections. 4.

1 Reg. 8. 38.

[n] Rom. 7. 24.

Fifthly, ejaculation: Cast up desires after God, [o] breath after the enjoyments of Christ, fling up divine ejaculations: O that this truth might transform me, and worke with power! Now when all wish the same thing, what can hinder the work? We say as in the Text, *O taste and see*, O be perswaded to heare God, and delight in God! 5.

[o] Psal. 84. 2. and 42. 1.

O that this day there might be joy in heaven over the conversion of some soul! Well, a believer under the word falls a wishing too, [p] *O that my wayes were directed according to thy Statutes!* O that I had the silver wings of a Dove to flye into the bosome of Christ! To conclude, God and Christ fall a wishing over you too (in whose will and power it is to doe you good) [q] *O that there were such an heart in you, that you would feare me, and keepe my statutes!* [r] *Oh that thou hadst known in this thy day,* &c. Now I say, when there is wishing on all sides, what should hinder execution?

[p] Psal. 119 15. and 55. 6.

[q] Deut. 5. 29.

[r] Luke 19. 42.

6. Sixthly, repetition, meditation, and conference about the Word at home. [s] Those beasts which chewed not the cud were unclean. So here. *Psa.* 62. 11. *God hath spoken once, twice have I heard this, That power belongs unto God.* So here, God speakes once to you in the Sermon, you must heare it twice in repetition at home. Thus the noble [t] *Bereans* searched the Scriptures daily, whether the things they heard of *Paul* and *Silas*, were so or no. And thus I have done with that poynt.

[s] Deut. 14. 8. Levit. 11. 7.

[t] Acts 17. 11.

2. *Doctr.* Sinners should be induced to taste God, to venture upon him, and make triall of him and his wayes. Tasting implies trying.

In the Doctrinall part we shall inquire

1. What

1. What this tasting Gods goodnesse is?

2. Whether unregenerate men may have this taste?

3. Why all must strive for experimentall tastes of God?

First, what this tasting is? I answer, there is a corporall and a mysticall taste. 1. Enquiry.

1. There is a Corporall taste, 1. *Sam* 14 43. It may be defined thus, 1 There is a corporal taste.

"Tasting is one of the most necessary exterior senses, distinguishing such sensible objects as are tastable. So that to taste is to chew and consider what 'tis we receive before wee take it down for nourishment. The taste easily distinguishes between that which is bitter and sweet, stale or new. It quickly gives sentence what is pleasant, and what is offensive. The curious palate serves to relish or disrelish things. So 2 *Sam.* 19. 35. to taste is to try and discern. Now thus Gods goodnesse is not to be tasted; unlesse occasionally by taking a rise from the creature to the Creator, and by eying his love in outward mercies: And so even in bodily food, a Beleever tastes how good the Lord is; he sees God as a Father providing food convenient for him: and he tastes Divine goodnesse in every morsell of bread he eates. *Whether you eat or drinke* (saith the Apostle) *or what ever you doe, doe*

" *Aristotle.*

w *Intellectus comparatur gustui, quia intellectus noster judicat de re ut sensus saporibus.* Erhard. Schnepfius in Psal. 34. 6. pag. 204.

Mat. 6. 31. 32. 1 Cor. 10. 31.

all to the glory of God. q. d. See and admire his goodneſſe in theſe things, and be ſure you be ſober and temperate in the uſe of them.

But this corporall taſte is not meant here.

3. A ſpirituall taſte.

2. There is a Myſticall and Spirituall taſte, which is to examine, try, conſider, and reliſh divine goodneſſe, and partake of its ſweetneſſe and joy.

How we taſte Gods goodneſſe.

But how be we ſaid ſpiritually to taſte the goodneſſe of GOD? I anſwer, Five wayes.

1. In Ordinances.

Firſt, in Divine Ordinances, which God hath appointed for this end, *viz.*

1. The Word.

1. The Word, by hearing or reading of it, a beleever x taſts God in the Word, and finds a world of ſweetneſſe there. See *Pſa.* 119. 103. *How ſweet are thy words to my taſte, yea ſweeter then hony to my mouth?* The Word is exceeding ſweet, and none but beleevers can taſte it. For as *Ezekiel* ate the Roll, *Ezek.* 3. which was in his mouth as honey; ſo a beleever doth ſpiritually y feed on the Word, and if the threatnings of the Word are ſweet to them (for that Roll was full of curſes, *Ezek.* 3. 10.) becauſe they are aſſured they belong not to them, and that God ſhall gain glory to his truth and juſtice by them, Oh then how ſweet are the promiſes, which are called

x Heb. 6. 4. *Guſtus verbi nos ſuaviter delectat*, Calv.

Ezek. 3. 3. y *In ſacris Scripturis abſtrudat & quod robuſtus comedat, & quod parvulus ſugat.* Fulgentius Serm. de Confeſſ.

lasl the unsearchable riches of Christ, and exceeding great and pretious promises? When all the world cannot cheere up a drooping heart, the thought of a promise doth the work: For the promise is full, free, and firm. Now if the promise is so sweet, how sweet is the performance? How sweet is the enjoyment of Christ, in whom all the promises are [1] *Yea and Amen?*

2 Pet. 1.4.

[1] 2 Cor. 1.20.

2. Prayer. A Saint tastes God, and lives upon God in prayer; by this he draws out of the well of salvation, which is deep, but very sweet. *David* saith, he is [a] *nigh*, but *Paul*, he is *rich to all that call upon him*. And Christ saith, *Your heavenly Father will give good things to them that ask him*, viz. by, and in prayer, they shall taste of his goodnesse. For, *making their requests known to him, the very peace of God which passeth understanding, shall keep their hearts and minds through Christ Jesus*, Phil. 4. I here appeale unto believers. Have not you known the time, that you have touched the hem of Christs garment, and tasted of the joyes of heaven in prayer, and holy enlargednesse of heart, when thou hast wrestled with God? Have you not seen heaven cleft, & Christ sitting at Gods right hand. There is no believer, but frequently tastes the goodnesse of God in and by prayer: For God saith not, *Seeke ye me in vain?*

2. Prayer.

[a] *Prope est omnibus qui ubiq; adest, nec refugere cum possimus si offendimus, nec fallere si delinquimus, nec amittere si colamus*, Amb. in Psalm. 119. *Illum maxime fovet qui appropinquat sibi.* Idem.

3. The Seales. [b] *In baptismo signum est aqua, res autem ablutio animæ per sanguinem & spiritum Christi, & carnis mortificatio*, Calv. in 1 Pet. 3. 21. [c] *Baptismus pactum seu fœdus gratiæ, quod init inter baptismum nobiscum Christus*, Bulling. in Act. 2. 38. [d] *Quid igitur? Panem vides præterea nihil: sed audis tesseram esse corporis Christi, ne dubita impleri à Domino quod verba sonant, corpus quod nequaquam cernis, spirituale esse tibi alimentum.* Calv. in Mat. 26. 26.

3. The Seales *viz.* 1. [b] That of Admission into the Church; there we taste Gods goodnesse in [c] culling us out of the world, & planting us in the garden of his Church. Thereby our sinnes are washed away, and we are baptized with the holy Ghost, and with fire. 2. We taste divine goodnesse in the Sacrament of Confirmation, the Lords Supper, we feed upon Christ in those Elements of Bread and Wine. There Christ crucified is emblematically set forth, and sacramentally received, and the heart raised up to taste the goodnesse of God, [c] *Mat.* 26. [d] *This is my Body, and this is my Blood*, q. d. These outward Signes and Seales are most sure and certain pledges of my Body and Blood, which I doe as truly give to be spirituall food, as I give the Bread and Wine to be bodily food to every beleever; 1 *Cor.* 10. 16. This was long since promised, *Isai.* 25. 6. *The Lord will make a feast of fat things, of wine on the Lees well refined.* So *Prov.* 9. 5. Here Christ, as the Master of the Feast bids us welcome, saying, *Eat O friends, yea drink abundantly my beloved.* Here the the hungring and thirsting Soule hath refreshment and strength from heaven: here it is put in mind of Christ, and all that he hath done and endured for us: Here it hath heavings and violent liftings of heart towards God. And Christ saith, *Open your mouthes wide, and*

and I will fill them with good things. Here the Soule hath meetings with God, and is convinced of his love, and the truth of his promises. For this is a *Seale of the righteousnesse of Faith, Rom.* 4.11. It confirmes the covenant of grace to us. You see how we taste the goodnesse of God in the Lords Supper.

4. In Society and Communion, and Christian conference with the Saints, and speaking often to one another of the things of Heaven, *Mal.* 3.16. For thereby we taste of others gifts, which are given them for others to profit withall, and *they will be ready to comfort us with the comforts wherewith they have been comforted of God,* as 2 *Cor.* 1.4. Indeed much of God may be seen and tasted in communion with the Saints. 'Tis a piece of heaven upon earth; 'tis the joy of Christians: *All my delight* (saith *David*) *is in them that excell in vertue.* Communion with the Saints is often made a step to fellowship with Christ, as 1 *Iohn* 1.4. [e] *That ye may have communion with us, and that also our communion may be with the father.* Throw a dead Charcoale among the living, and it will soon sparkle and kindle: First indeed sparkle, *viz.* Thou wilt dislike their wayes & principles; but afterwards kindle, and glow with love to God and his truth, when you have lookt better into them, and tasted

4. Conference

[e] *Hæc itaque societas, cujus meminit Johannes, est Ecclesia Christi, quæ in symbolo dicitur sanctorum communio, habet autē maxima bona spiritualia. &c.* Thomas Naogeorgus in 1 Johan. 1. 4.

Simile.

tasted Gods goodnesse among them.

5. In [f] Meditation. This is a Saints pastime, it recreates and perfumes the tyred spirits: 'tis a Ladder by which the Soul-clambers up to heaven: 'tis a duty is ever at hand, *Prov.* 6.22. *When thou goest it shall lead thee, when thou sleepest it shall keep thee, & when thou awakest it shall talk with thee.* When thou art alone, nay in the darke, when travelling, &c. On all occasions you may let out your soul in meditation, when other duties cannot be performed: Nay, when you sleep you may be medling with this duty; For having communion with God in the day, and closing thy eyes with some meditation, even thy dreames may be of the love of God, and the glory of heaven, as the experiences of the Saints can witnesse. Meditation is enters us into the first degrees of those heavenly joyes, and imparts to us some beginnings of the vision and fruition of God: It enables us with *Moses* to discerne, as we are able, some glimpses of God, that our faces shine with purity and divine splendor. By this we are ravished with *Paul*, and are catcht up into paradise, and in the twinkling of an eye are driven (as in a fiery Chariot) into heaven. By this with holy [g] *Stephen* we see the heavens opened, and Jesus sitting at the right hand of God. Indeed admirable are the

5. Meditation. [f] *Gustare est cogitare.* Erhard. Schueptius Comment in Psal. 34.6.

[g] *Soli Stephano conspicua fuit Dei gloria, impiis enim qui eodem loco stabant hoc spectaculum latebat. unde sequitur non in cœlis, sed potius in Stephano editum fuisse miraculum.* Calvin in Acts 7.56.

the effects of divine meditation. It confirms our knowledge, *Psal.* 119. 99. It strengthens our memory, *Psal.* 63. 6. It enflames our love (as bellows the coulers) *Psal.* 119. 97. and *Psal.* 39. 3. It cherishes affiance in God, as *Psal.* 119. 147. 148. It maintains a true and son-like fear of God, *Psal.* 4. 4. It hushes and quiets the soule in afflictions, *Psal.* 119. 23. 1 *Pet.* 4. 12. *Think it not strange, &c.* It matters much what our thoughts and meditations are in trouble. It promotes prayer, *Psal.* 143. 5, 6. *Eccles.* 5. 2. and praising God. This tunes the harp, *Psal.* 63. 5, 6. It weanes and sequesters the heart from the world. It spiritualizes our discourse, *Psal.* 77. 12. *Mat.* 12. 34. If there be fire on the hearth, some sparks will flie out at the chimney. In a word, it casts a secret influence on the life, *Isa.* 1. 8. *Psal.* 1. 3. and 119. 15. Purge the fountaine, and the streames will run pure.

The life is easily transformed, when the heart is new moulded. What shall I say? [h] Meditation is the very life of our life, as a Heathen could say and see by the light of nature. It is the food of our soules, the fuell of our zeale, the spur of our devotion; The soule that can meditate on God, is never lesse [i] alone, then when alone; for his fellowship is then with the Father and his Sonne Jesus Christ. It delights to walke in these groves,

[h] *Cogitare est vivere.* Tull. Acad. Quæst. lib. 1.

[i] *Nunquam minus solus, quam cum solus.*

groves, and fold the armes in these shadie bowers of solitary but divine meditation, where it heares the Nightingale of a good conscience warble melodiously, &c. [k] *My meditation of thee shall be sweet,* saith *David, and in the multitude of my thoughts, thy comforts delight my soule.* q. d. I taste much of God in this duty, and it feeds me with many sweet morsells of contentment. *Psal.* 104. 34.

[k] Psal. 104. 34.

Quest. But how doe believers taste the goodnesse of God in divine meditation? I answer,

Ans. 1. By meditating of all his glorious perfections, especially the boundlesse dimensions of his sweetest attribute, which is his mercy. So [l] *taste and see* (viz. consider a little with me, saith *David* here) *how good the Lord is.* q. d. By meditating dive into the Ocean of divine sweetnesse, and contemplate of him that is beauty and goodnesse it selfe.

[l] Hic locus hortatur omnes homines ut velint cogitare de bonitate Domini. Erhard. Schnepsius in Psal. 34. 6. Pag. 204.

2. By meditating [m] of the works of God, the creatures of God, and the doings of God. Consider others deliverances, and your own. Surely *David* aimes at this here, *O taste and see how good the Lord is.* q. d. Oh consider all my deliverances, and especially that from the hand of *Achish* (as in the title of the Psalme) and consider your deliverances and mercies from day to day. Meditation like the Bee hovers up and downe,

[m] Nolite omnia beneficia Dei sine gustu deglutire, aut maligne perpetua oblivione sepelire, sicut faciunt impii. Sed adhibete palatum, videte & judicate. Molerus in Psal. 34. 5. Pag. 275.

[m] 1 Sam. 21. 12, 13.

downe, and will taste of every flower in the garden, and admire God in all his creatures, and in all his providences. I have been the longer on meditation, because *David* chiefly aymes at this in the Text. Thus you see the first thing opened. Wee taste God in his Ordinances, *viz.* the word, prayer, seales, conference and meditation.

Secondly, Wee taste God by faith, and particular applications of Christ unto the soule. For where there is tasting, there must be touching and applying the food [o]. In other senses, as seeing, hearing, there must be a *medium* between the object and organ, not so in tasting. The thing tasted must be touched. Tis so here in this spirituall taste, there must be an application of Christ, and union with him by [p] faith, and a grounded perswasion of his goodnesse to us, or wee can never taste him: To ponder Gods goodnesse in himselfe and to others is not all, but to bring it home and weigh his goodnesse to me, as, 1 *Tim.* 1. 15. and *Gal.* 2. 20. Oh tis this raises so sweet a relish in the heart [q]. For what would it profit thee that God is good to others, and not to thee, marrow to others, and gall to thee, (surely this will but adde to thy torment.) Now faith applyes that goodnesse and sweetnesse that is in God, to a mans own soule in particular: And this lyes plainly in the Text.

2. Wee taste God by faith.

[o] *Aristot.*

[p] *Qui fidit invocat, qui invocat exauditur & salvatur: Hinc illè gustus.* Musc. in Psal. 34.

[q] *Hunc verò gustū in Christo percipi significat Apostolus ut certè nullam usquā extra Christum requiem (& dulcedinem) inveniat.* Calvinus in 1 Pet. 2. 3.

O taste and see how good the Lord is, blessed are they that trust in him. q. d. O be perswaded to taste God, for they must needs be blessed, that beleeve in him. You see he makes tasting and trusting (or beleeving) all one. Now though God have never so much power and goodnesse in him, yet till the soule hath interest in him, is hath no reason to trust in him, for God to such is a consuming fire. One that never tasted God by faith may say he is a tower and a Saviour, &c. [a] But onely the beleever can sing that song, *My goodnesse, and my fortresse, my high tower, and my deliverer, my shield, and he in whom I trust.*

[a] Psal. 144. 2.

3. In partaking of divine influences. 2 Cor. 3. 18.

Thirdly, Wee taste Gods goodnesse by partaking of divine influences, *viz.* the gifts and graces of the Spirit: These are certain rayes and sparkles of his goodnesse shed in upon the heart, to make it resemble God in Goodnesse.

So then.

1. There's a taste of Gods goodnesse, when wee partake of the gifts of the Spirit, as, *Heb.* 4. 6. There it is called *tasting of the heavenly powers*; Twas a fruit of Christs ascension, *to give gifts unto men* [f].

2. And more especially, wee taste Gods goodnesse, when wee partake of divine graces, which are the very stamp or image of the divine nature [t]. *Cant.* 2. 3. *As the apple*

[f] Eph. 4. 8.

[t] *Notandū est naturæ nomen hic non substātiam, sed qualitatem designare.* Martin. Luther in 2 Pet. 1. 4.

ple tree among the trees of the wood, so is my beloved among the sonnes. I sate under his shadow with great delight, and his fruit was sweet to my taste. He brought mee to his banquetting house, and his banner over mee was love[a]. Now this fruit of Christ, which was so sweet to her taste, is nothing but the graces of God, which are called *the fruits of the Spirit*, Gal. 5. 22. *Mat.* 3. 8. 10. You see regeneration is tasting of God. Tis called (you know) *partaking of the divine nature, and being changed from glory to glory*, &c.

[a] See *Ainsw.* in locum.

4. We taste Gods goodnesse in outward behaviour and reformation, when we make tryall of him and his wayes, and turn our feet into his testimonies; When men search and examine things well, and resolve to try if the wayes of God deserve to be evill spoken of. 1 *John* 4. 1. *Try the spirits, whether they be of God or no*: and so we say to sinners here,[w] Try the wayes of God, whether they be sweet or no. Men are apt to *speake evill of things they know not*. See *John* 4. 10. So I say here. Oh if you did but know what ravishing sweetnesse were in God and his wayes, you would soon taste and try them. Methinks what *David* said to God, that God saith to sinners. *Search me and prove me, see if there be any way of wickednesse in me.* God saith: *Are not my wayes equall?* Is not my yoke easie? Doe but try and disprove me,

4. Wee taste God in outward reformation.

[w] *Requiritur ut gustemus*, i. e. *experimentum capiamus de Deo quod bonus sit. Sicut enim nemo certo, quanta sit dulcedo mellis cognovit, nisi qui gustat, ad eum modũ divinæ bonitatis cognitionẽ non poterit habere, nisi qui expertus est.* Musculus in Psal. 34. 8. P. 309.

me, and then testifie against me, all this to put us on the tryall, to prevaile with us, but to taste and see how good he is. *Job* 34. 3. *The eare tryeth words, as the palate tasteth meates; Let us know among our selves what is true.* So the soule by tasting and trying is able to discerne between things that differ.

5. In actuall discoveries of sweetnesse in God.

5. We taste Gods goodnesse in experimentall and actuall discoveries of sweetnesse and fullnesse in God, when wee have tryed and now finde soule-filling and satisfying delight and comfort in God; when the soule rejoyces with *joy unspeakeable and glorious*, when it hath got *earnests of the Spirit*, and evidences of glory *, when it sees God smiling on the soule, now indeed it hath tasted how good the Lord is; now it calls out for more of God, *O stay me with flagons, and comfort me with apples, for I am sicke of love.* Now it longs to have its full and will of God, and to be even swallowed up of God, when he shall lead us into his wine-cellar, and shall draw up his sparkles of glory into one confluence and constellation round about him; and *we shall be filled with all the fullnesse of God.*

* Grace is a beginning of glory; it may be compared to the golden chaine in *Homer*, whose top was fastned to the chaire of *Jupiter*.

Now when a sinner hath got such discoveries of God, and appearances of Christ, that it longs for these things, then indeed it hath tasted with *David*, *how good the Lord is.*

You

You see what this spirituall taste is.

2d *Inqu.*

Now secondly, wee must inquire, whether unregenerate men and meere hypocrites may be acquainted with these tasts of Gods goodnesse, and yet still continue in the state of nature? Now to this I answer.

1. *Anſ.* Heb. 6. 4. opened.

1. Wicked men may seeme to goe very farre in this work, as *Heb.* 6. 4, 5. Tis evident, this is spoken of unregenerate men. Because the Author saith, they may fall away, and never be renewed (which cannot be said of them that have true grace, *Rom.* 11. 29.)

But there you see an unregenerate man may deceive himselfe, and others, and goe very farre; for,

1. *They may taste of the heavenly gift, viz.* the common gifts and influences of the Spirit, as great knowledge, some kindes of faith, hatred of some sinne, and a seeming zeale for God, as *Judas* (before his discovery) had.

2. They may *taste of the good word of God* by feeling some sudden flashes of joy and delight under the Word, as *Herod* and *Felix* did.

3. They may even *taste of the powers of the world to come*, that is, be taken up with the contemplation and admiration of the Saints blessednesse in heaven. Thus *Balaam* desired by all meanes, to die the death of

y Solos quidem electos Deus spiritu regenerationis dignatur, sed hoc non obstat, quo minus reprobos etiã gustu gratiæ suæ aspergat, irradiet eorum mentes aliquibus lucis suæ scintillis, afficiat eos bonitatis suæ sensu, verbumq; suum vecunq; eorum animis insculpat. Calvin. in Heb. 6. 5.

the righteous, that his laſt end might be like theirs. All this is held forth in that one place, *Heb.* 6. But if we range through the Bible, we ſhall finde many other particulars touching this thing, *viz.* how far an hypocrite may goe in theſe tafts of God and Religion.

I finde eight [2] ſteps, more are named.

1. They may abound with knowledge in the myſteries of godlineſſe, 2 *Pet.* 2. 21. 1 *Cor.* 13. 1, 2. *Luke* 12. 47. *Mat.* 4. 6.

2. They may be moved and troubled at the denunciation of judgement, and ſit quaking under the Word, *Acts* 24. 25. *id.* 5. 33. *James* 2. 19.

3. They may be perplexed in minde about ſinne, and that both before committing it, as in *Mark* 6. 26. and afterwards, *Mat.* 27. 3, 4. *Gen.* 4. 13. *Exod.* 9. 27.

4. They may pray themſelves. 1 *King.* 21. 27. 29. *Iſa.* 1. 15. *Mat.* 6. 7. nay earneſtly deſire others to pray for them, *Acts* 8. 24. So did *Simon* that was in the *gall of bitterneſſe, and bond of iniquity.*

5. They may make open profeſſion of the ſtricteſt wayes of godlineſſe, *Iſa.* 58. 2. *Acts* 13. 50. and 26. 5. *Mat.* 25. 7.

6. They may joy, and take delight in the Word, *Mar.* 6. 20. *Mat.* 13. 10. *Heb.* 6. 5. *Luke* 4. 20, 22. *Ezek.* 33. 31, 32. *Iſa.* 58. 2.

7. They may reforme in many things,

so

[2] *Alexander Groſs* in his fiery pillar mentions 14 ſteps. *cap.* 5.

ſo 2 *Kings* 10. *Luke* 18. 11. *Acts* 6. 20. and 2 *Pet.* 2. 20, 21.

8. They may hold out with Chriſt in very great troubles, [a] nay ſuffer even death in the cauſe of Chriſt, 1 *Cor.* 13. 3. How many Jeſuites have worne the *Tyburne*-tippet (as Father *Latimer* phraſes it) rather then renounce the Popes ſupremacy.

[a] As *Servetus Manzius*, Biſhop *Fiſher*, and Fryer *Forreſt* did.

You ſee hypocrites may aſcend many rounds in *Jacobs* ladder, but the greater is their fall into hell at laſt, for

2. Notwithſtanding all this, they are voyd of ſpirituall life and ſenſes, like that ſtatue of a man, which they ſay *Albertus Magnus* was thirty yeares about, that by reaſon of ſprings and devices within, could walke up and downe, and ſpeake articulately, which ſtill was voyd of life, ſo here, &c. Some ſprings within reſulting from ſelfe-love, ſome ſcrews of oſtentation may produce in the hypocrite ſpeech and motion in the wayes of God, but being deſtitute of ſpirituall life, he muſt needs be voyd of ſpirituall ſenſes, and ſo he is a ſtranger to the taſte in the text.

2. *Anſ.*

But wherein lyes the difference between the taſte that may be in reprobates, and the true taſte that is in beleevers? I anſwer,

Queſt.

1. Wicked men may ſeeme to taſte, and do not. Many act a part, and ſeeme to delight in God and religious duties, and yet

Anſ.

finde a ſecret loathing and wearineſſe within, but now beleevers have reall taſts of God, and that joy which they expreſſe, is but the over-flowings of inward delight and comfort.

2. They may have ſome generall taſtings of the myſteries of Chriſt, but they cannot taſte or know thoſe myſteries with ſound application as theirs.

3. That taſte in wicked men is but for a [b] ſeaſon, it cannot be laſting: They taſte for a fit of a river running by them, but not of a fountaine before them.

[b] *Eſt igitur aliqua etiã in reprobis cognitio, quæ poſtea evaneſcit, vel quia minus altas radices, quam oportebat, agit, vel quia ſuffocata degenerat.* Calvin. in Heb. 6. 5.

4. Such may taſte, but never digeſt, they are not the better, there's no change within, but their ſoules are *cages of unclean birds*, but now beleevers are transformed by theſe taſts of God. What ſhall I ſay?

A ſincere heart out-ſtrips an hypocrite in many things, for he hates ſin univerſally, *Pſal.* 119. 104. He exerciſes holy duties in publique and ſecret conſtantly, *Job* 27. 6, 8, 9, 10. *Acts* 14. 16. He obeys the whole will of God chearefully, *Pſal.* 40. 8. and 119. 128. 1 *John* 5. 3. They endeavour the glory of Chriſt above their own good, *Rom.* 9. 3. *Luke* 14. 26. With *David* they deſire to win others, and they call upon them to taſte God, 1 *Joh.* 3. 14. *Luk.* 22. 32. But ſuch are eſpecially buſie with their own hearts, continually bemoaning the deceitfulneſſe

fulneſſe of them, and deſiring ſincerity with much earneſtneſſe, *Pſal.* 119. 23, 24. You ſee a beleevers taſte is much different from the taſte that is in hypocrites, who may have *a name to live*, and a name to taſte, but are indeed dead and ſenſleſſe.

Laſtly, let's inquire why ſinners ſhould labour for experimentall taſts of God? I anſwer: 3d *Inq. reſ.*

1. Becauſe God and his wayes are undeſervedly evill ſpoken of by Mammoniſts, and prophane ones, who are not competent judges; for Moles cannot judge of colours, and they ſpeake evill of things they know not, nor ever tryed. Much is ſpoken againſt God and Religion in all places, as though he were a hard Maſter, reaping where he ſowed not, and his wayes tedious, irkſome, and uncomfortable; It is not wiſdome therefore to go by hearefay. Sinners ſhould try God, & beleeve their own experiences, ſo ſhould they finde him to be goodneſſe and ſweetneſſe it ſelfe, taking upon him the moſt tender relations, &c. and all his [c]wayes, to be wayes of pleaſantneſſe, his burthens light, and like thoſe burthens of Cinnamon, that refreſh thoſe that carry them through the deep ſands of *Arabia*, and all his [d] yokes to be eaſie, *ſo that in the very keeping Gods wayes is great reward*, Pſal. 19. 11. Many bring an evill report on *Canaan*, but

c *Grave dum tollis ſuave cũ tuleris.* Greg. in Ezek. lib. 2. Hom. 7.

d *Quid enim levius to onere, quod non ſolũ non onerat, ſed portat omnem qui portãti imponitur.* Ber. epiſt. 72.

behold theſe faire cluſters; The graces of God are grapes gathered from that Vine above. *O taſte and ſee how good the Lord is*, and how good grace is.

2. *Reaſ.* 2. Wee ſhall never know the true ſweetneſſe of God and his wayes, till wee taſte and try them; thus in the Text, *taſte and ſee*; till you taſte, you can never clearly ſee how good the Lord is. And who (my brethren) would be ignorant of the ſoules *ſummum bonum*, and range up and downe ſeeking contentment, when 'tis onely to be found in a neglected Meſſiah? Thy poore heart will not onely be voyd of content, but ignorant of the proper fountaine, till thou haſt taſted God, and then thou wilt rate thy ſelfe, for trying no ſooner. This is certain; for

3. *Reaſ.* 3. The comfortable experiences of all the Saints, who never [e] repented for ſo doing, ſhould invite us to taſte and try. *True repentance is never to be repented of*, 2 Cor. 7. 10. *Job* curſed the day of his birth, but no man was ever heard to curſe the day of his new birth, ſaith one upon thoſe words. Hypocrites have play'd the Apoſtates, but they never taſted God. Theirs was but *cadaver fidei*, or the picture of grace. See 1 *Joh.* 2. 19. They might be wens or botches on the body, but they never were members. No, never did any repent of their taſting.

2 Cor. 7. 10. *Trap in locum.*

[e] Concerning this taſting there is no repentance, unleſſe that it was no ſooner, as 1 Cor. 15. 8.

tasting God, and venturing on Religion; though persecution hath immediately attended their profession. Men of our time, calling, ranke, and parts, have chearefully waded through all the difficulties following Religion [f]. There's a multitude of examples round about you, tasting and relishing divine sweetnesse. The Wise men had but one starre to guide them to Christ, but wee have all the assembly of Gods Saints, the company of renowned Martyrs, many precious Christians, as so many millions of starres, to allure and conduct and enlighten us to Christ; All which will certainly rise up in judgement against us, if we follow them not. *Mat.* 12. 41,42. Besides, others could never prize Christ, and rejoyce in him thus, if there were not a glorious fullnesse, and soule-quieting sweetnesse in him; There's that in Christ that can satisfie every longing soule: Let this make us consider and inquire what Christ is, and taste his goodnesse.

4. Either you must taste of Gods goodnesse, or fury; you must taste of one [h]. There is a cup in Gods right hand of that is ten thousand times sweeter then Nectar. Of this he intreats you to taste, and many will not; But then there is a *cup of trembling* in his left hand, into which the dregs of his fury are wrung out, and of this cup they

[f] *Nec ratione componimur, sed omnes consuetudine abducimur.* Sen. Epist. 122.
[g] *Diutius durant exempla quam mores.* Corn. Tacit. Hist. lib. 4. cap. 17.

4 *Reas.*
[h] *Ingens telum necessitas.* Livius.

they ſhall taſte and drink deep to eternity. You muſt all have to doe with God one way or other, as children with a father, or as traytors with a Judge. God can raiſe himſelfe glory out of your aſhes. If you will forſake your own mercies, & ſhut the dore againſt the offers of grace, juſtice ſhall break in upon you as armed men, and deliver you to the tormentors. [1] Behold, I ſet life and death, hell and heaven, ſweet and bitter, before you this day, you muſt taſte of one. Make therefore (with *Mary*) a wiſe and judicious choice; Taſte and ſee how good the Lord is, and then you ſhall never taſte and ſee how terrible he is, how juſt he is, how powerfull he is for the deſtruction of the creature, yet ſo that it may ever live to feele what infinite power, juſtice, and wiſdome can inflict upon it to all eternitie.

[1] Deut. 30. 19.

5 *Reaſ.*

Fiftly and laſtly. If you taſte here, you ſhall have your fill [k] hereafter, for what is grace but glory begun, and what is glory but grace finiſhed? Now indeed you can get but a glimpſe of God. There's much coldneſſe and darkneſſe in you, and you [l] know and taſte but in part. A thouſand things ſtep in to break off your communion with God. But the day is at hand, even at the dore, when thou ſhalt ſee God face to face, when you ſhall ſwim in thoſe chryſtall rivers of pleaſure *: in a word, when you ſhall

[k] *Habemus vitæ futuræ pignus.* Theophylact.

[l] 1 Cor. 13. 12.

**Neque enim erimus otioſi ſpectatores, ſed participes gloriæ.* Bern. in Diverſ. 1.

ſhall have your fill and will of God. In the meane time, this taſte will at once prepare you for that fullneſſe, and aſſure you of it, and make you inſtrumentall for the lifting up Chriſt upon his throne, and glorifying God in the midſt of a crooked and perverſe generation, which muſt needs be joy and delight to every gracious heart in this life. Phil. 2. 15.

Let us come now to the improvement of this uſefull poynt in Application.

Firſt, ſomewhat muſt be ſpoken by way of juſt reproofe to four ſorts of people, and 1 *Uſe.*

1. To all ſuch as taſte not how good the Lord is, and how ſweet his mercies, wayes, and ordinances are, with [m] *Gallio* they care for none of theſe things, they ſavour not, they relliſh not the things that are of God, &c. 1. [m] Acts 18. 17.

The laſt, may ſome ſay, was ſpoken of *Peter*, a childe of light, an eminent Apoſtle, &c. *Object.*

'Tis moſt certain, *Mat.* 16. 23. The Saints in ſome things are darke, and ſometimes they ſeeme to be utterly voyd of any ſpirituall reliſh in the beſt things, for a Chriſtians palate may be downe, he may have his ſeaſons of deadneſſe, as the beſt gardens have their winters, and the Sun his eclypſes. And in this poſture, all the precious ordinances are juiceleſſe to the ſoule: It ſtill goes to prayer, but not with wonted affe- *Sol.*

ctions;

[n] *Peccata non nocent ſi non placent.* Aug. de Tem. p. 18.

[o] *Nemo intelligit quam bonus ſit Deus, niſi qui variis tribulationibus eſt exercitatus. Nã dulcia non norat qui non guſtavit amara* Hen. Mollerus in Pſal. 34. pa. 275.

[p] *Intellectualibus animæ ſenſibus non pollent.* Euthym.

[q] *Lazarus (vitrivorax vulgo dictus) nullo prorſus guſtu præditus erat, nullam in edendo voluptatem perſentiebat,* ſaith Realdus Columbus in his laſt book quoted by Nierembergius Hiſt. nat. lib. 3. cap. 9

ctions; to the word but no reliſh; to the Table of the Lord, but now no taſtings of the things ſignified: And this is the greateſt burthen to a gracious heart in the whole world: It mourns under deadneſſe, and laments theſe indiſpoſitions, and is weary of this temper [n].

Queſt. But how may the ſoules palate be raiſed, and its reliſh reſtored?

Anſw. [o] Bitter things are wont to do it. You muſt feed on Chriſt, the Paſchall Lamb with the bitter hearbs of compunction, and Goſpel-contrition. Make your moan to God, grieve that you can grieve no more, complain to God of your dryneſſe of eyes, as *Iſaiah* of his leanneſſe; find out the *Achan* that ſtole this wedge of gold, the *Jonas* that cauſes this tempeſt within thee. O mourn for that ſin eſpecially that is the cauſe of Gods withdrawing. Theſe bitter hearbs may recover thy ſpirituall reliſh.

But now if this meet with the beſt, that for a ſeaſon are deprived of this taſte, how much more with [p] them that never had it? The time is yet to come with many millions of ſouls that ever they taſted the Lords goodneſſe in any mercy, in any duty. I have read of one that had no bodily [q] taſte at all. Nay, I knew one of a very ſtrong and healthy conſtitution, that had little or no taſte.

taste. This is the condition of thousands in spirituall things.

Now if you put this question to me, why many cannot feele such sweetnesse in holy duties as others doe, why they passe from duty to duty, and taste nothing of God in the Ordinance? I answer, that indeed it will not be amisse to discover unto you the proper causes of this temper, and they are six.

1. Some want the Ordinances in the life and power; They cry out for bread, and there is none to give it them, *Rom.* 10. 14. Such as want the ordinances, will never taste the sweetnesse of God: *For faith comes by hearing.* [r] Some live neere the Arctick pole, and six months together see not the light of the Sun. These are to be pitied, but much more such [s] as enjoy not the sunshine of the Gospel, and will never taste Christ. 1.

r *Strab. Geog.*

s Prov. 29. 18.

Not but that strong beleevers (as *David* here) in the want of ordinances, enjoy most of God, who is not tied unto meanes, and then they lye down and drink at the fountain where the water is sweeter and plentifuller: but (mistake not) I speak of unregenerate men who want the ordinary meanes of conversion, and beleevers that neglect the ordinances. Now if in these cases there is want of the ordinances, no wonder

Heb. 10. 25.
1 Thess. 5. 20.

wonder if people taſte not, as otherwiſe they might, the ſweetneſſe and goodneſſe of God.

2. Next, others are guilty of ſluggiſhneſſe and negligence under the meanes. Many Chriſtians are oft reſtrained in the taſtes of the ſweetnes of Gods favour and preſence, becauſe they are not carefull enough to attend upon him in the uſe of ordinances: They beſtow little paines, few ſtrugglings with their hearts; they heare, and pray, and read, &c. all in a lazie and perfunctory manner. No wonder therefore ſome taſte not ſuch raviſhing ſweetneſſe as others, for they uſe not like paines and diligence to ſearch out the comfort of the Word. For as rich Minerals are not gotten on the ſuperficies of the earth, but men muſt ſweat and dig deep into the bowels of the earth to finde them. And as the ſweetneſſe of a kirnell is not taſted till the ſhell be crackt, nor the goodneſſe of marrow known till the bone be broken; even ſo it is here. The ſweetneſſe of God, and the rich comforts of the word, are not taſted nor felt by them that look but ſlightly and ſuperficially into them, but are at no paines to ſuck the breaſts of Conſolation, which are the promiſes, and labour would overcome all things.

* We muſt not make Gods ſervice ἐξ παρέργου, a lazie buſineſſe. This was a precept of *Pythagoras*, *Dulcia non meruit, qui non guſtavit amara.* *Erubeſcat humana pigritia, plus vult ille dare quam nos accipere.* Aug. Ser. 29. de ver. Dom. *Labor omnia vincit.*

3. Again, ſome have diſtempered and vitiated

tiated palats, and no wonder Angelicall viands are not pleaſant to them. To a ſick man that which is ſweet ſeemes ſoure and ungracious; ſo it is here: For beſides that ſome have the taſte of pleaſures and profits, and the luſts of the world in their [u] hearts, when they come to duty, where they ſhould reliſh divine ſweetneſſe; to whom Chriſt ſaith, they ſhall not, becauſe they cannot and will not taſte of his Supper in *Luke* 14. 24. and *Matth.* 13. 22. Others dream of a ſeeming ſweetneſſe in formes and pictures and poſtures, and ſuperſtitious worſhip, which the Prophet calls *Feeding upon aſhes*; and now theſe are ſnatcht from them, their religion (which conſiſted in ſuch things) is alſo gone. So that now they are as people that have loſt their [w] God, they can reliſh nothing elſe, nor diſcover any ſweetneſſe in pure ordinances. *Iſai.* 65. 11. you read of theſe, *They prepare a Table for the Troop, and they furniſh the drink offering unto that number.* q. d. There are Reliques of idolatry, and ſuperſtitious doings, and will-worſhip among them. Now ſee the thirteenth verſe, *Therefore thus ſaith the Lord) my ſervants ſhall eat, but you ſhall bee hungry; they ſhall drinke, but you ſhall be thirſty; they ſhall rejoyce, but you ſhall be aſhamed.* q. d. They ſhall have communion with me, and taſte of my goodneſſe, whilſt you are ſtran-

[u] *Currus bovem trahit ſi ratio pareat affectui.* Lucian. mortuorum Dialogo. tom. 1. p. 257.

[w] Judg. 18. 24. So here.

strangers altogether unacquainted with me. Others are so taken up with [z]forms of godlines that they taſt little of God in any duty, they play the Parrots with God; what is this but mocking of him, & cheating a man's own ſoule? No greater ſtrangers to God then formaliſts, more hope of prophane ones then ſuch, ſaith Chriſt, *Matth.* 21. 31. Thus you ſee the palats of men may be vitiated and diſtempered, and prepoſſeſt with other things, ſo as they cannot taſte the goodneſſe of God in a promiſe, which is compared to wine on the lees well refined. Now as a man that hath eaten luſhious food, cannot taſte nor reliſh the beſt wine, ſo it is here, &c.

[z] *Aſcanius* his Parrot could ſay all the Creed: and another Parrot being ſeized on by a Kite, could repeat that piece of his Letany, *Sancte Thoma ora pro nobis.* How many nominall Chriſtians doe thus ſtick in formes, and play the Parrots with God? These will never taſte divine ſweetneſſe in any duty.

4. Many [y] are engaged and intangled in wicked company, in holineſſe-contemning and Chriſt-diſreliſhing ſociety, which is a ſnare and muzzle unto them, that they cannot taſte the goodneſſe of God. *Prov.* 9. 5, 6. There you'l ſee there be ſome that taſte not of Wiſdomes banquet, becauſe they leave not the way of the fooliſh. [z] All ſenſe in ſpirituals is curb'd, if not extinguiſhed by carnall and cooling company, who (as you ſhall ſee anon) have learn'd of Sa-

[y] *Vide Ioſeph Bentham* of ſociety with the Saints.

[z] Bad company will make thee bad, and then declare thee ſo. For *qualiſcunq; quis fuerit, cum taliſe conjungit.* Amb. ad virg. devotam. 'Tis not good to be at the Devils meſſe, though ones ſpoon be never ſo long.

tan

tan to oppose beginnings of goodnesse. See Ephes. 5. 11. intimating you cannot have fellowship with unfruitfull workers of darknesse, but twenty to one you'l have fellowship in their workes also; For can a man touch pitch and not bee defiled? The experiences of many Saints can witnesse, that carnall company is cooling and ensnaring.

Next, some are delivered up to a spirit of slumber. God deales in judiciall wayes of blinding and hardening their hearts, so that they are voyd of all spirituall sense, as *Rom.* 11. 8. Like those Asses in *Hetruria*, that feeding upon Henbane would lye for dead. Nay, unregenerate men are not only fast asleep, but [a] *dead in trespasses and sins*, and what taste hath one that is asleep, or dead?

5.

[a] Ephes. 5, 14.

Lastly, God doth reserve these tastes as the onely portion of his own children, and therefore marvel not though the common multitude attain not to it. [b] *Psal.* 36. 8. *They shall be satisfied with the fatnesse of thy House.* They and none but they who are Gods children: to others God is a sealed Book, or inclosed well. Divine goodnesse is Childrens bread, and Dogges shall not eat of it.

6.

[b] *Vocat gustum doni cœlestis, qua supra naturam & mundum,* Chr. Hosman in Heb. 6. 4.

2. As it meets with such as taste not the goodnesse of God; so with such as seek for delight

2.

[c] *Blunts* voyage to the Levant.

delight and ſatisfaction in earthly comforts. The *Turkes* [c] muſick is any ſound, ſo ſome patch up a delight out of every vanity. This is certain, except you reliſh Chriſt and his love in the creature, you'l [d] find no more taſte then in the white of an egge. [e] They that have skim'd off the very cream of the creature, as *Solomon* did, have been like thoſe that have gone to a Lottery with a head full of hopes, but returnd with a heart full of blankes. And therefore as *Samuel* ſaid to *Saul*, *Why ſhould a Kings heart be ſet upon Aſſes?* So ſay I, Why ſhould a Chriſtians heart be ſet upon trifles, winged vanities? They are Phyſitians of no value; miſerable comforters are they all, when thou commeſt into diſtreſſe; and yet how many ſeek for contentment in theſe periſhing things, nay oft think they find it, like [f] them in the Prophet that dreamt they ate, but all this while they are deceived, embracing with *Ixion*, a cloud in ſtead of *Juno*. Theſe taſte how good the creature is, not the Creator. Others likewiſe come under this reproofe. *viz.*

[d] Job.6. 6.
[e] *Neſcis quale tegat ſplendida vita malum.* Reynolds vanity and vexation of the Creature.
[f] Iſai.29.8.

3. Such as are ever and anon taſting ſin, to ſee how good that is, which may be ſweet in the mouth (as ſome poyſons are) but gall in the belly. [g] *Knoweſt thou not, O man, that ſinne will be bitterneſſe in the end?*

3.
[g] 2 Sam.2.26. Prov.9.4.

end? People will be nibbling at Satans baits, though with the momentany pleasure they swallow the hook of Gods eternall vengeance.

[h] Let our good fellows that are ever tasting of the Cup, remember *Dan.* 5. 2. 5. whilst *Belshazzar* tasted the wine, fingers were seen writing on the wall, *Mene, Mene, Tekel, Upharsin*, i. e. *Thou art weighed as in a ballance, and thy kingdome is taken from thee.* And that very night was the sot slain. God scores up every superfluous glasse that goes down thy throat, and the same night thou mayst be sent to hell to beg for one drop to coole the tip of thy tongue.

Some will say, they drink but a little, &c.

But to sit and sip, or but to taste the cup with Drunkards, is unlawfull. [i] For loving to eat and drink between meales at unseasonable times, is made a sinne of those Princes, *Ecclesiastes* 10. 17. Drinking is made one of the lusts of the Gentiles, as well as drunkennesse, and hee is accursed that eats and drinkes with the drunken in *Matth.* 24. 49. *viz.* Such as sit by them, and sip with them, and but kisse the cup; For this consents unto their sinne, and countenances their villanies, when you should reprove them, and complain of them. See 2 *Par.* 20. 37.

1.

[h] *Vide* Aug. Ser. 231. de tẽp. Basil. hom. in Ebr. & Ludovici Cresolii Mystagogum, lib. 4. ca. 29. sect. 5. pag. 2095. 2096.

Object.

Sol.

[i] *Vide* Harrif. in Isai. 5. 11. *Prima cratera ad sitim pertinet, 2ª ad hilaritatem, 3ª ad voluptatẽ, & 4ª ad insaniam.*

2. Next, you that taste of those stoln waters (for so [k] uncleannesse is called) remember *Whoremongers and Adulterers God will judge.* Heb. 13.4. Nay, he plagues them here spiritually, *Prov.* 2. 19. and outwardly, *Prov.* 6. 16.33. *And their bones shall be filled with the sins of their youth.* Some cry, *Cautè si non castè*, but God that is their Judge, sees them.

[k] *Ioh. Downam* treats of it, and *Preston* on Col. 3. 5.

3. [l] You that by oppression taste of unrighteous gain, remember God will plead the cause of the poore, whose faces you grinde, and that your monies so gotten, shall perish with you, *Prov.* 14. 31.

[l] See the Casuists of Restitution.

4. You that taste the sweet Name of God often in your mouthes, but 'tis by lewd and customary [m] swearing and cursing, know *the Lord will not hold you guiltlesse that* dare *take his Name in vaine.* Surely your *tongues are set on fire of Hell.* This of all other sins the most unprofitable, all Religions condemne it, and therefore such shall be damned with a witnesse, and then they'l have their fill of cursing and blaspheming to eternity.

[m] See *Lombard*, lib. 3. *Jo. Downam*, and *Walter Fowel* against Swearing.

5. You likewise that unpreparedly taste the sacramentall Elements, [n] know 'tis ill playing with edg'd tooles: the Devill rides astride the bit of bread down your throats, *and you eat and drink your damnation, not tasting nor discerning the Lords Body*, 1 *Cor.* 11. 27.29.

[n] See *William Fenner* of this sinne.

And

And so of all other sins, you cannot taste the sin and escape the smart.

4. And lastly, terror to such as hinder others from tasting how good the Lord is. And as some in a way of superstition speak of Gods creatures: so others in a way of prophanesse speak of Gods wayes, *Touch not, taste not, handle not*, Col. 2. 21. Have not thou to doe with precise ones and wayes, let Ministers lungs faile in exhortation, and their eyes in expectation, but taste not, if you love your peace, purse, or pleasure. 4.

Thus as *Herod* endeavoured to kill the Babe Christ; so these ° *Lulla's* watch to smother grace in the cradle; they seek by all meanes to coole, ensnare, divert, and discourage such as begin to hanker after God, and cast a favourable eye on Religion, saying, *Touch not, taste not, handle not such precise and factious doings*: But the hottest place in hell is kept for such seducing discouragers. See what Christ saith, *Matth.* 23. 13. *Woe unto you that shut up the Kingdome of heaven: for ye neither go in your selves, nor suffer others that are entring, to goe in.* These are compared in a Latin ᵖ Proverb, to a Dog in the Manger, that will not himselfe taste the hay, or provender, nor suffer the Cattell to commeneere it, that have a mind to it, but lies snarling at them.

° *Lulla*, an Hag that used to hurt little childrē, which made the nurses cry, *Lulla abbi*, now by contraction *Lulla by*.

ᵖ *Canis in præsepi.*

This is the lively picture of Seducers, and Diſcouragers; they will not taſte the goodneſſe of God themſelves, nor yet permit others to doe it. Theſe are the Devils Factors, and he will pay them their wages.

Paul deſcribing the Revelations of Chriſt to his ſoule, ſaith, and *immediatly I conferred not with fleſh and blood*, Gal. 1. 16. that is, with carnall reaſon (ſay ſome) which is an evill counſellour for the ſoule, *Rom.* 8.7. But I rather think, that by fleſh and blood is meant evill men, as divers [q] Expoſitors conclude. So then in that nick of time, when he began to taſte God in converting love, he would not conſult with ſuch at *Damaſcus* as might rather hinder then forward him in the worke: For this doe all wicked men leſt the goodneſſe of others ſhould diſcover or moleſt their wickedneſſe.

[q] *Martin Luther* and *Perkins* on the place.

2 *Uſe.* 2. *Uſe.* To inform us in the true reaſon of all that rage and fury, that boyles up in the ſpirits of men and women againſt God and his wayes, *They* [r] *ſpeak evill of things they know not, nor ever taſted*, Jude 10. This made them crucifie Chriſt, *Acts* 3.17. They are ſottiſhly ignorant of that reall worth and ſweetneſſe that is in God and Religion, and hence comes all their rage and foame againſt ſuch things. If men that are now as furious as Lyons and Tygers, did but make

[r] *Scientia non habet inimicum præter ignorantem.*

make triall of holineſſe, and underſtand things aright, they'd be as tame as lambs, as *Iſai.*11.6. When Chriſt offers to waſh men from their ſinnes, they cry out with *Peter, Thou ſhalt never waſh my feet*: but when they begin to ſee his love, and taſte his goodneſſe, then, *Lord, not my feet onely, but my hands and my head*, Joh.13.9. In a word, men are not ſo averſe before taſting, as they are greedy afterwards.

3. *Uſe.* Somwhat by way of triall and examination, whether you have taſted divine goodneſſe and ſweetneſſe, yea or no. The effects of this taſte are three, Regeneration, Eſtimation, and Exultation. 3. *Uſe.*

1. Regeneration and vivification of the ſoule, and infuſions of celeſtiall quickenings: This taſte will frame thee to be a new creature, producing an unfained change in the heart, and bringing the ſpirit to a continuall care of pleaſing God. Thus the word is called, *the ſavour of life unto life*, 2 Cor. 2.15,16. A man cannot taſte God and remain in a dead condition. Some boaſt of Revelations, but have they a principle of life? are they purged from their filth? doe they walk cloſe with God? 1.

2. Eſtimation of God above all earthly thing, preferring celeſtiall before ſublunary ſweetneſſe: All will be counted dirt and dung to Chriſt, *Phil.*3.8. or as ſome render 2.

it, dogs meat to Chriſt, *viz.* courſe and contemptible food after ſuch junkets. The ſoule will eſteeme Chriſt, as the people did *David* more worth then [f]ten thouſand, or as [t] *Naomi* did *Ruth*, better then ſeven ſons. [u] *None but Chriſt, none but Chriſt*, ſaid *Lambert* lifting up ſuch hands as he had and his fingers ends flaming; A good heart prizes God in Chriſt above all the world. For as the ſhining of the Sun drownes the Starres, ſo the unconceivable ſweetneſſe of Chriſt, turns other ſweets (which the ſoule admired before) into [w] bitterneſſe; And if the ſoule meet with any ſweetneſſe, any content in earthly things, it ſtill admires God, and cannot but infer, If the creature be ſo ſweet, how ſweet is the Creator? If the viaticum be ſo pleaſant in my journey, how glorious will the feaſt be at home? Have you ſuch thoughts of Chriſt? You indeed have taſted the goodneſſe of God.

3. [x] Exultation and delight, ſpringing from the love of complacency (as the ſchools call it) when the ſoule is loſt in a defired labyrinth of ſpirituall enjoyments, and the longings of the ſoule are ſhuffled with the breathings of the Spirit; When the ſoule doth acquieſce, repoſe, feaſt and ſolace it ſelf in the ſweet fruition of Chriſt, in whom fullneſſe dwells, and all that the ſinner deſires now is, that he may be able to

[f] 2 Sam. 18. 3.
[t] Ruth 4. 15.
[u] *Acts & Monuments.*
[w] As the Prieſts of *Mercury* eating their figgs and honey cryed out, *Sweet is truth*; ſo here, &c.
[x] *Ab illis qui guſtavêrũt, mirâ cum dulcedine percipitur vita nova.* Mar. Luther. in 1 Pet. 2. 3.

y manage

manage his joyes, and that his heart may not be too little for his comfort; and so breake with the longing it hath after God, but that it may be content to live a while in banishment, and wait with patience till the marriage day in heaven. Oh here's a soule that is crowded with glorious thoughts of Christ, and many times knows not whether it be in the body, or out of the body. *Psal.* 36. 8. *They shall be satisfied with the fatnesse of his house, and in thy light shall they see light.* This tasting is an earnest of heaven, and the first fruits of [a] glory; and therefore well may such sing and leap for joy, and then say, *Returne to your rest; for the Lord hath dealt bountifully with you,* Psal. 116. 7. *seil.* They joyfully take their [a] recumbency in the bosome of Christ. Were you ever acquainted with these joyes (for no Christian hath them continually) and hath the God of hope fill'd you *with joy and peace in beleeving,* thou hast tasted how good, how sweet the Lord is. Heare what [b] *Laurence Saunders* the Martyr said unto his wife before his death. *Deare wife, riches I have none to leave behinde wherewith to endow you after the worldly manner, but that treasure of tasting how sweet Christ is to hungry consciences, (whereof I thank my Christ, I doe feele part, and would feele more) loe that I bequeath unto you, and to the rest of my beloved*

[y] *Beatitudo hominis est gustus bonitatis Dei.* Scultetus Id. Typ. Psal. 34. Pag. 272.

[z] *Bona conscientia maximè semper præstat solatium;* Enthym. 'Tis a continuall feast.

[a] *Gustus doni cœlestis totum hominem reficillat.* Christo. Holman in Heb. 6. 4.

[b] *Acts & Monu. fol.* 1361.

in Chriſt, to retain the ſame in ſenſe of heart always; Pray, pray. I am merry, and I truſt I ſhall be, maugre the teeth of all the devills in hell, and ſo I reſign me to my Chriſt, in whom I know I ſhall be ſtrong as he ſeeth needfull.

A diverſion to mourners, cloſe-mourners for the withdrawings of Chriſt.

Droop not diſconſolate ſoules, you that with *Mary* ſeek Chriſt ſorrowing, you'l find him in the Temple; Attend the meanes, live upon a promiſe, call to minde your former experiences. And [c] as women reckon from the firſt ſtirring of the Embryo, though afterwards for ſome weeks they feel not motion; ſo doe you; did you ever feel any ſpirituall motions within, any holy deſires and pantings after God, any joy and delight in him, doubt not but *Chriſt is formed in you the hope of glory.* Chriſt ſometimes is in the ſoule, as the ſoule in the body of him that is aſleep, which lies as a ſenſleſſe & helpleſſe lump, yet ſtill the ſoule is there. [d] Chriſt withdraws his preſence, that thou maiſt prize it, and the longer he ſtayes, the ſweeter will his diſcovery and returne be at laſt. Be not therefore like the Panther, that lets goe that which he gets not at three jumpings, but rather like the [e] wheele in a Water-mill, the more violently 'tis driven away, the more ſwiftly it turnes upon the ſtreames. Give God no reſt, till thou haſt reſt in him; and then 'tis ſufficient anſwer that thou haſt a heart to continue praying.

[c] *Mulier fœtũ conceptum non ſemper moliãtem ſentit, ubi tamen ſemel & iterum ſenſit prægnantem ſe eſſe non ambigit.* Spin. de Inſtit. Chriſti.

[d] *Diu deſiderata dulcius obtinentur, cito data vileſcunt.* Aug. de verb. Dom. 5.

[e] *Rota ab unda rejecta in amnem revolvitur.* Sal.

ing. See what may be the cauſe of this diſtemper, and endeavour to lament and remove that, and again I ſay chew the cud of your former experiences, and with *David* remember the dayes of old, *Pſ.*143.5. Thou haſt formerly taſted cõmunion with God, ſay, Lord if thou meaneſt to damne, wherefore didſt thou ſhew me ſuch things? I am not able Lord to trace thy footſteps, or underſtand thy wayes. O ſhine upon my prooping graces that are ready to die. Return, O Lord, how long? O put me into a condition of glorifying thee, and confirming others, 'tis thou muſt ſpeake peace, friends, Miniſters, promiſes cannot doe it without thee. If thou art ſilent, who can comfort me, and if thou ſmileſt what can diſturb me? Oh therefore paſſe before me in thy glory, and ſuffer me once more to taſte thy loving kindneſſe, ſo ſhall my heart dance for joy, and heaven ſhall ring of praiſes. *Ejaculatio.*

And having thus done, wait, wait I ſay on the Lord, admire the leaſt dawnings of refreſhing, and behold he that ſhall come, will come and not tarry one moment longer then to fit thee for his preſence.

Well now ſuffer the word of Exhortation which I put to all of you, and eſpecially ſuch as are in the ſtate of nature. Oh taſte and ſee that the Lord is good. Oh be perſwaded *4. Uſe.*

ſwaded in the bowells of Chriſt Jeſus, to conſider things well, and make tryall of God and his wayes. O taſte divine goodneſſe. You'l never repent of it, but wiſh you had taſted ſooner. The greater thy ſinnes are, the more need to taſte of mercy. Take ſome motives to the work.

1 *Motive.*

1. If you taſte other things bodily, the pleaſure is ſhort and vaniſhing; All the pleaſures of this life are but for a moment (even the twinkling of an eye to eternity) but no pleaſure ſo ſhort as the [f] gluttons: And therefore thas great Epicure *Philoxenus* wiſhed at a feaſt, that he had a neck as long as a Crane, thas ſo his meat might be longer in taſting and going downe. Nay, as the pleaſure is ſhort, ſo ſaciety breeds lothſomneſſe, and the moſt pleaſant things become moſt [g] unpleaſant. But now if once you taſte divine goodneſſe, it ſhall be a laſting pleaſure, and thou ſhalt have the reliſh in thy ſoule as long as thou liveſt, to ſtay and comfort thee in deſertions; And the [h] more you feed upon Chriſt, the more appetite and deſire wilt thou have after him. The ſoule can never loath this Manna, nor naufeate divine [i] ſweetneſſe.

[f] *Vide Clem. Alex. Padag. lib. 2. & cap. 1. Aſelli marini cor in ventre,* ſo a gluttons heart, nay his God. *Phil. 3. 19.* is in his belly. *Euſeb. Nierembergius Hiſt. nat. lib. 1. & cap. 19.*

[g] *Prometheus* told *Mercury* that *Sales in cõvivio advitandã temulẽtiam & edacitatẽ* were cõmendable. *Lucian in Promet. Tom. 1. p. 766.* When men are perſwaded to intemperante, to feed & drink without feare, 'tis *inimica amicitia.* Auguſt. ſer. 231. de Temp. *Epulis noſtris interſit Chriſtus.* [h] Be drunk with love, *Cant. 5. 1.* and the Spirit, *Eph. 5. 18.* [i] *Magnum enim diſcrimen inter delicias corporis & cordis.* Greg. in Evang. Domin. 2. Tr.

2 God

2. God invites and allures you to taste him, it shall be no presumption, *Isa.* 55. 1, 2. *Ho, every one that thirsteth, come buy and eate wine and milke, and let your soule delight in fatnesse.* And *Rev.* 22. 17. *Let whosoever will come and take of the waters of life freely.* Christ would willingly have sinners taste of his love, and smell to every flower in his bosome; he stretches out his armes all the day long, and would fain gather you into his embraces. 2d *Motive.*

3. Kings have their tasters, and so have you, as [k] Physitians taste the cordialls, so wee desire to be examples, and goe before you in holinesse, to demonstrate there's no danger, nor ill taste in the wayes of God. We beleeve and therefore we speake; and as St *Paul* saith, we should be able to *comfort others with the same comforts, wherewith we are comforted of God,* 2 Cor. 1. 4. Wee should be loth to enjoyne you any thing but what we endeavour to practice our selves, [l] and indeed there is no such way to prevaile with others to taste divine goodnesse, as by falling to our selves. 3d *Motive.*

[k] *Potiorē prius bibit Medicus, nē bibere timeret ægrotus.* August. in Psal. 98.

[l] *Plus Plato ex moribus quam ex verbis Socrates traxit.* So Seneca. Epist. 60.

4. Consider what the damned would give that they might be capable of tasting divine goodnesse; if *Judas* had a thousand worlds, and they would be taken, he would part with them all for one houre of the day of grace, to get a taste of mercy; *Dives* (in the 4 *Motive.*

the Parable) begs but in vaine [m] for a drop or two of water to coole his mouth. He deſires not to taſt the water of life, but a drop of common water that runs downe in torrents among us. But God will not let the damned taſte ſo much of his goodneſſe as that comes to, who yet in this life are woed to taſte of the richeſt nectar, and they will not. Now therefore turne not from his ſacred breathings, but know the things belong to your peace, & ſeek the Lord whilſt he may be found, before the day of grace be finiſht, for then though all the glorious Saints and Angels of heaven ſhould downe upon their knees and beg for one ſmile upon you, for one drop of mercy, God would turne away from them, and ſweare you ſhould never enter into his [n] reſt, never be offered to taſte his goodneſſe any more; Then may you have wiſhings and wouldings to return, but all your faint purpoſes [o] ſhall vaniſh as the early dew before the Sun. God will harden their hearts as he did the heart of *Pharaoh*, that they ſhall not let their ſins goe. Now therefore lay hold on the golden ſeaſons and opportunities of grace.

5. And laſtly, [p] Chriſt taſted gall for thee, *Mat.* 27. 34. that thou mayſt taſte Ambroſia for him. He taſted death for thee, *Heb.* 2. 9. that thou mighteſt taſte life for him,

[m] *Illic impii miſeriæ ſuæ ſenſu dire torquentur ſolatium aliquod cupiunt non habent.* Calvin. in Luc. 16. 23.

[n] Luke 13. 24.

[o] Hoſ. 6. 4.

5 *Motive.*

[p] Of the paſſion, *Vide Lombard. lib.* 3. *Joannē Decæum*, Biſhop *Bilſon*, *Henry Jacob*, and Mr *Herle*.

him, and drinke of those heavenly Nepenthes, that Ocean of pleasure, *Psal.* 16. He sweat and fainted in his agonies, that he might stay thee with flagons, and comfort thee with apples. He fasted fortie dayes, that thou mightest be feasted to eternitie. He wore a crowne of thorns, that thou maist weare a crowne of glory. He suffered among base evill doers, that thou maist be blessed among those sweet companions in heaven: In a word, he endured the soreſt paines, that thou maist enjoy the greatest pleasures. O therefore deceive not his expectation, but let him *see the travell of his soule, and be satisfied*, Isa. 57. 11. 'Tis sad when Christ shall complain, as *Isa.* 49. 4,5, 6 verses. ¶ O make not his death to be of none effect to you, forbeare to fetch any more sighs from that heart that is so full of love to you, and now at length be perswaded to give up your selves to Christ, to taste and see how good the Lord is. ¶ 1 Cor. 1. 17.

The next poynt is, that

There is but a taste of God here 3d *Doct.*

Tasting is no more then tasting a little of a thing, 1 *Sam.* 14. 29. not full satisfaction. But now to lay you down the *Quod sit*, and *Cur sit*, and *Quid inde*. That it is so, why it is so, and what will follow by way of improvement.

1. For the *Quod sit*, That this is so, I shall 1. *Quod sit.*

shall prove it by Scripture and Argument drawn out of the Word.

1. By plain Scripture, 1 Pet. 2. 2, 3. *As new borne babes desire the sincere milke of the Word that yee may grow thereby, if so be you have* [h] *tasted that the Lord is gracious*, q. d. If you have tasted a little of God, desire to suck more sweetnesse from the promises, and labour to grow in grace, so that here we live in a tasting, desiring, and growing condition.

2. By arguments drawn out of the Word, which are two especially.

1. *Arg.* The makings forth of God are not perfect in this Administration. [i] As a Saints blackest night here hath a pillar of fire, so his brightest day hath a pillar of cloud. The Lord gives out but a little of himselfe now, in comparison of what he means to doe hereafter. *These are part of his wayes* (saith *Job*) *but how little a portion is heard of him?* Job 26. ult. All that we have and do from him is imperfect. So 1 Cor. 13. 12. *Wee* [k] *know but in part, and wee prophesie in part, but when that which is perfect is come, then that which is in part shall be done away* (at the 9 and 10. verses.) Then at the 12. verse. *Now wee see through a glasse darkly, but then face to face. Now I know in part, but then I shall know him even as also I am known.* Here we doe but get a taste of divine sweetnesse,

h *Monemur verbo gustandi nos in hac vitâ illam bonitatẽ Dei experiri tantùm ex parte, gustus quidem nobis præbetur non plena fruitio.* Hen. Mollerus in Psal. 34. 6. Pag. 275.

i *Argu.* [i] Exod. 13. 21.

k *Chytræus* said, my greatest knowledg is to know that I know nothing, and even in the Scriptures, said *Austin*, which are my chiefe study and trade of life. *Multa plura nescio quam scio.* Augustt. Epist. 119. cap. 21.

nesse, we cannot reach unto the thousandth part of the joyes of Gods presence and favour; nay, we come so farre short of them, that we cannot conceive them, *1 Cor. 2.9.* [l] God shews us but his back parts, he keeps the best wine till last, as Christ did at the wedding. The best of Christ is behinde, as the sweetest hony lies in the bottome. God workes not as naturall Agents, that cannot suspend their power, but work to the utmost, as fire in burning, &c. but he lets out himselfe by degrees, and he workes as pleases him.

We [m] are not capable of much here, we can but taste: The heart is like a viall glasse with a very small neck, and will not fill on a sudden, though it lye in the Sea where all fulnesse is. Grace that bubbles into the heart by degrees, as fast as sinne goes out, that comes in, *guttatim*, drop by drop. He that thinks he hath no sinne, deceives himselfe, and makes God a lyar. There's many reliques of corruption in the best hearts, which hinder the workings of grace. [n] There is a perpetuall combat between the Flesh and the Spirit, so as one weakens and hinders the other. See *Rom. 7.23.* and *Gal.5.17.* The workings of our fleshly principle hinders us from or in welldoing, that either we shall neglect it quite, or performe it amisse. Besides this, there are

[l] Exod.33.23. i. e. *Aliquam gloriæ meæ imperfectam imaginem.* Junius in locum.

2. *Arg.*

[m] Of this subject *vide* J. Gerhard. locorum theolog. tom. 4. de bonis operibus, sect.3. & pag.99.

[n] *Ad divinæ legis obedientiam fert spiritus, caro in contrariam partem retrahit ut homo quodammodo duplex est.* Calv.

are innumerable with-drawing inſinuations from the Tempter, and encumbrances from the world, and the cares and buſineſſe of this life; all which doe hinder the reception of much grace, and will ſee wee ſhall but taſte God in this life.

2. *Cur ſit?* 1. why a taſt?

Thus farre of the *Quod ſit.* Now ſecondly, for the *Cur ſit*, which *Janus*-like hath two faces: For wee muſt ſhew you, why the Lord gives us a taſte, and then, why but a taſte of his goodneſſe in this life.

Firſt, let us examine the Reaſons why the Lord will give his people a taſte of his goodneſſe. Why, ſeeing every one hath his hell, the godly here, and the damned to eternity; yet it is not perfect hell with beleevers here, as it is with reprobates in hell fire.

The Reaſons are foure.

1. *Reaſon.*

1. Becauſe the wicked have not perfect heaven here. True, they are the worlds darlings, they ſwim in pleaſure, and crown themſelves with Roſe-buds, but they feel at ſome times a ſecret griping of °conſcience, the terrors of the law ſo many flaſhes of hell fire, aſtoniſh them, and they are often laid upon the Rack of an accuſing clamorous conſcience, which is a taſte of infernall torments; and therefore 'tis but equall the Saints now in their hell,

° *Nihil eſt miſerius quam animus hominis conſcius.* Plaut.

ſhould

should have some tastes of God, and the powers of the world to come.

2. God knowes not how to conceale his love from them in this life, as *Joseph* had much adoe to keep a grave countenance, and conceale himselfe from his brethren, *Genes.* 42. 7. 24. and 45. 1. v. to 15. v. His love at the length brake out into teares and kisses. So it is here; God knowes not how to conceale his love from the elect, but it must break forth in this life. He is the God of peace, and delights to speak peace to beleevers. [p] His thoughts of grace and favour, spring meerly from the sweet and unspeakable excellency of his nature, which makes him ever hammering and contriving good for his people, as you see *Jerem.* 29. 11. If God takes a great deale of pleasure in thinking, then much more in acting for us. See *Deuter.* 30. 9. *Mich.* 7. 18.

2. *Reason.*

[p] Dr. *Homes* on Isai. 55. 9. pag. 12.

3. To stay us with his love, and tastes of his goodnesse, and so keep us from despaire. If there were nothing of God to be tasted here, wee should quickly tire and faint, retire and fall in our journey to heaven. The Lord sees that we have need of refreshment, and strength, and comfort from him; [q] *He remembers that wee are but dust, he* [r] *knowes our frame, our labour, our patience, our tentations,* and he would not

3 *Reason.*

[q] Psa. 103. 14.
[r] Rev. 2. 2. 19.

have us pine and ſink, and give up heaven for loſt, and therefore he gives us taſtes of his goodneſſe to [f] encourage us, and keep us from ſin; & the taſte we have here of God, will doe it: For it is the earneſt of the Spirit, and our ſealing up unto the day of redempcion; and Faith is the evidence of things not ſeene; and the leaſt glimpſe of Chriſt, and Heaven, will doe much, *Heb.* 11.26.

[f] Pſa. 125.3,5

4 *Reaſ.* [t] *Hoc non aliter intelligendum quàm quod fides Apoſtolorum Iſraëlitis ſit ademptura omnem excuſationem. Alioqui Chriſtus ſolus in judicio ſedebit judex.* Muſculus in Mat. 19.28.

4. And laſtly, to make us lights in the world, to honour him, allure others to taſt with us, or ſtop their mouthes and [t] condemne them for not taſting, when pleading impoſſibility, God will ſhew them men and women of their time, eſtates, parts and callings, that were religious, and *ſhined forth in the midſt of a crooked and perverſe generation.* See *Matth.* 12.41.42. We read that *the Saints ſhall judge the world,* 1 Cor. 6. 2. and *Matth.* 19. 28. This I conceive will be done two wayes.

1. By their conſent unto and applauſe of Chriſts judgement, ſaying, *Hallelujah, Honour and power be to the Lord, for true and righteous are his judgements.* Rev. 19.1,2.

[u] *Erunt tanquàm aſſeſſores, & judicabunt mundum pietate, fide, & integritate,* Calv. in 1 Cor. 6. 2.

2. By their [u] holy lives and good examples, as *Ambroſe* ſpeakes; Their zeale ſhall judge the worlds coldneſſe, their piety the worlds prophaneſſe, their prizing and embracing Chriſt, the worlds rejection and ſhame-

ſhamefull neglect of Chriſt. In a word, their taſting Divine ſweetneſſe, the worlds diſreliſhing the waves of holineſſe.

Thus you ſee why the Saints have here a taſte of Gods goodneſſe: Next we muſt ſhew you why they have no more then a taſte here? Seeing we might think ſure it would be better for us, and God would have more glory, if we were wholly purged from ſin, and grace were perfected in us in this world, &c. 2ly, Why but a taſte?

The Reaſons why God, notwithſtanding, gives us but a taſte of himſelfe, and his grace and goodneſſe, are foure.

1. To manifeſt his power and wiſdome in our preſervation and perſeverance in the ſtrength of that taſting: He makes us live and thrive with a ſmall taſte of his goodneſſe, and keeps a little ſpark of grace alive in the midſt of the rowling waves of corruption. 1. Reaſ.

w Hereby the mighty power of God is diſplayed: You are *ſtrengthened with all might* (ſaith the Apoſtle) *according to his glorious power.* 'Tis glorious power indeed, that can keep grace alive in ſuch naughty hearts as we beare about us. w *Vide Lockyer* his uſefull inſtructions on Col. 1. 11.

Moreover, the Wiſdome of God is ſeen, by turning poyſon into food: For their very falls and failings x better them, and *all things work for their good.* And hereby the x Rom. 8. 28.

Devill is the more confounded, when he ſees, that for a taſte of Gods goodneſſe, we diſreliſh glutting our ſelves with his follies, and the pleaſures of ſinne. A Father ſaith well, The teares of true penitents doe more ſcortch the Devils, then all the flames of hell: For hereby all their hopes are blaſted, and the great underminer countermined and blown up.

2. *Reaſ.* 2. That we might not be puffed up, and to keep us vigilant and humble, and in continuall dependance upon him, that wee may ſeek for ſupplies from heaven to recrute our graces, and ſtrengthen the things that are ready to dye, that ſo that which is

y 1 Theſſ. 3. 10 Rom. 11. 20. y lacking in our Faith and other Graces, may be filled up. *Be not high minded, but feare. God reſiſts the proud, but gives more grace to the humble.* The ſurvey of our imperfections ſhould make us humble, as the Peacock looking on his black feet, lets fall his plumes: and then humility gets larger and further taſtes of God, as the ſilver deawes flow from the mountaines to the loweſt vallies: The z high and lofty one will dwell in a broken heart.

z *Deus non infundit oleum miſericordiæ, niſi in vas contritum.* Bern.

3. *Reaſ.* 3. To weane us from the world, and mind us, this is not our home, and make us long for our diſſolution. If the Saints ſhould have a fulneſſe of grace, and outward things in this life, they would cry,

Bonum

Bonum est esse hic, It is good for us to be here. Come, let us build Tabernacles, &c. Now therefore God would give us but a bait, but a taste here in our pilgrimage, that our hearts may not bee glewed to the world, and take up our rest here, but that we may long for clearer [b] visions, and fuller enjoyments of God, when we shall *be filled with all the fulnesse of God, scil.* with Christs diffusive fulnesse, & the influences of his grace, and the rayes of his glory. Oh this makes a Saint say with *David*, *My soule breakes for the longing it hath after thee*; with the Spouse, *Make haste my beloved,* [c] *as the swift Roe on the mountaines of Spices*; with *Paul*, *I desire to be* [d] *dissolved, and be with Christ*; and with *John*, *O come Lord Jesu, come quickly.* When the childe hath tasted of the breast, it thirsts with most greedinesse to be filled; and when the soule hath got a taste, a glympse of God, it longs to be satisfied, to smell to every flower in Christs bosome, to view God face to face, when sorrow shall take wings and flye away, when corruption and temptation shall bee no more, but Grace shall be swallowed up of Glory, and you shal *shine as the Sun in the Firmament.*

Truly, my brethren, the manner of Gods dispensation here, which you see is but in tastes of his goodnesse, must needs raise up

[a] Mat. 17. 14.

[b] *Ibi non gustabūt quā suavis est Dominus, sed implebuntur & satiabuntur dulcedine mirifica,* Cyprian. Serm de Christi ascens.

[c] Cant. 8. 14.

[d] Heathens that knew not Christ, have had strong grounds of comfort against the fear of death. *Tull. in Tusc. & Seneca passim in Epistolis. Conradus Vorstius. Com. in Phil.* 1. 23. *Vide introductionem Lypsii in Stoicam Philosophiam.*

in beleevers, continuall breathings, and thirſtings, and inflamed deſires, after God.

Alexander the Great ſailing in a boyſterous Sea, diſcovered before the reſt of his companions, the happy land of *Arabia*, by the ſmell of thoſe ſweet odors which the winde conveyed to him; whereupon himſelfe and his fellow-ſouldiers took encouragement, and knew they had not farre to goe. What is grace but a ſmell of heaven before-hand, to encourage poor ſinners ſailing in this *Ægean* Sea to glory? how ſhould this make us long to land there, and kiſſe the ground of our native Countrey, which is heaven?

And then,

4 *Reaſ.* 4. And laſtly, this will ſweeten heaven to thoſe that taſte here. A haven is moſt welcome after a ſtorme, a palace is moſt glorious to him that comes out of a dungeon, a feaſt to the hungry is moſt welcome, and robes to the naked; our fears, our ſweat, [c] our combat here, will exceedingly ſweeten and as foyles ſet of our reſt, our joy, our crowne there. Who (think you) will moſt admire heaven, the Angels that have been there from the beginning, or forlorn captives and poore pilgrimes, that come in a manner out of hell into heaven? Chriſt and heaven ſhall be *admired in all them that* [f] *beleeve, &c.* For

[c] *Afflictiones ſunt tanquam grata condimenta quibus deſideria noſtra incenduntur, & promiſſiones divinæ reddantur dulciores.* Baſil.

[f] 2 Theſſ. 1. 10.

For theſe Reaſons we may gueſſe (poſitively we know not) why God will give us but a taſte of his goodneſſe here: [g] Indeed *his wayes are paſt finding out*; theſe are but conjectures. Well, the Reaſons of theſe things ſhall bee fully cleared up to you in the clouds, when all the workings of God which you ſee now peece-meale, ſhall bee laid in a frame together, and you ſhall all be forc'd to fall down and cry, [h] Holy, Holy, Holy: Thou art juſt and righteous in all thy dealings with the children of men. Great is thy wiſdom, and thou doeſt what thou pleaſeſt, and when.

[g] Rom. 11. 33.

[h] Rev. 4. 8. 11.

I come now to the improvement of the poynt.

3[ly] *Quid inde?*

And firſt, this meets with the wild fancies of ſome that dream of a fulneſſe and perfection here, and ſtick not to call themſelves *Perfectioniſts*, whereas you ſee we do but taſte God here, and to be kindly ſenſible of our imperfections, is the higheſt pitch of perfection attainable in this life, as *Hierome* [i] ſpeaks.

[i] *Hæc hominibus ſola perfectio ſi imperfectos ſe eſſe noverint.* Hieron. lib. 1. adverſus Pelag.

But let us heare their Arguments.

1. *Ob.*

Firſt, how often ſay they, is it ſaid, beleevers are filled in this life? *Open your mouthes wide* (ſaith God) *and I will fill them with good things.* See *Luke* 1. 53. *Romans* 15. 13. *Epheſians* 5. 18. Now is taſting a little of God, and being fille-

with his goodneſſe, all one? I anſwer.

Sol. 1. Firſt, the Saints are ſaid to be filled in this life, becauſe they receive according to their preſent capacity (you may ſuppoſe a glaſſe to be ſo ſmall that a drop will fill it) *we are ſtraitned in our bowels*, 2 Cor. 6. 12. and are of ſlender and ſhallow capacities in the things of heaven, and ſo a ſmall drop of grace fills us, and yet 'tis but a taſte, for our hearts are widened and enlarged to take in much more above.

2. 2. We may be ſaid to be filled, becauſe every faculty hath divine infuſions by that taſte. See 1 *Theſſ.* 5. 23.

3. 3. The ſoul hath more reall ſatisfaction by that taſte, then all the worlds abundance. When the belly is filled with the hidden treaſure of the earth, the heart may ſtill be void of contentment, *Eccleſiaſt.* 1. 2. But the leaſt taſte of GOD fills and refreſhes, and delights the Soule. *Pſalm* 116 7.

2 *Ob.* 2. *Ob.* You read often of the Saints perfection here, as *Geneſ.* 17. 1. *Walk before me and bee perfect.* So *Matth.* 5. 48. *Philip.* 3. 15.

Sol. There is a perfection in ſubſtance, or parts, and there is a perfection in meaſure or degrees. The firſt Saints attaine in this life, they have ſincerity and grace in all parts and faculties (as you heard) and they have

have *reſpect unto all Gods commands*, as *David* and *Paul* (ſee *Luke* 1.6.)[k] they are deeply ſenſible of their imperfections, & mourn for their failings, they have the foundation and ſeeds of perfection, but for perfection in meaſure or degrees, that is in heaven.

[k] *Ex quo factum eſt, virtutem quæ nunc eſt in homine juſto, perfectam hactenus nominari, ut ad ejus perfectionem pertineat, etiam ipſius imperfectionis & in veritate cognitio, & in humilitate confeſſio.* Aug. lib. 3. contra duas Epiſtolas Pelag cap. 7.

3. *Ob.* But he that is born of God ſinneth not. 1 *John* 3.9. therefore what ſhould hinder perfection of grace within? True,

3 *Ob.*

Such an one ſinneth not willingly, cuſtomarily, impenitently: Sinne is a burthen to him, and he makes not a trade of ſinne. But if men will ſay they have no ſinne, conſcience will accuſe them, and experience will judge them for making God a lyar, who ſaith, *In many things we ſin all.*[l] Where is that man, or how is he named, that can ſay he finds no rebellion nor diſtemper in his affections, nor diſorder in any motion of the ſoule, all within is ſweetly tuned to obedience, without jarre or diſcord from corruption? &c. Certainly *Pauls* confeſſion will make ſuch aſhamed,[m] *when I would doe well, evill is preſent with me. O who ſhall deliver me from this body of death!*

Sol.

[l] *William Pemble* of Juſtification, ſect. 3. cap. 1. pag. 181.

[m] Rom. 7. 21. and 24.

4. *Ob.* All the workes of God are perfect, *Deut.* 32. 4. But grace is the work of God,

4 *Ob.*

Sol.

God, *Phil.* 2. 13. *Ergo* grace is perfect.

Works that are meerely works of God which he works by himſelfe, are all perfect, but grace though it be a work of God is wrought in and by us. Grace hath its beginning in the minde and will of man, and hence it is defiled, as water pure in the fountain is defiled when it paſſes through a muddy channell.

Now that beleevers are [a] coworkers with God after the firſt act of converſion (wherein I confeſſe they are meerly paſſive) to me is evident from that place, *Cant.* 1. 4. *Draw me and we will run after thee.* 'Tis not draw me and we will be [o] dragged after thee, but *we will run after thee.* So *Acts* 26. 19. *Paul* ſaith when the Lord had once toucht his heart, *he was not diſobedient to the heavenly viſion:* So that *Acti agimus*, [p] God melts our wills and makes us active in the working out of our own ſalvation *with feare and trembling.* Libertines teach otherwiſe, *viz.* that the holy Ghoſt dwells in the Saints in proper perſon, and there doth formally beleeve, pray, love, repent, we being alwayes meere patients in minde, will, affections and memory, &c. But we ſay he dwels in us by ſpirituall gifts and graces, created in us to act with the vitall influence of our underſtanding, will, and affections, for we are not meere blocks after converſion, but *are*

[a] *Nolite cogitare invitum trahi, trahitur animus & amore.* Auguſt. tract. 26. in Johan.

[o] *Inclinando voluntatem, non intrudendo poteſtatem.*

Acti agimus.

[p] Though his effectuall working is irreſiſtible, yet 'tis done *hoc ſpiritu non dura manu*, rather by ſweet influence then extream violence.

[q] *alive*

q *alive unto God in Christ.* Wee are not the meere shops of the Spirit in which hee works, for this would make our failings the Spirits, 'twould nourish all lazinesse, and securisy in us; and, in a word, include this blasphemy that wee are Christed and Godded with Christ; But on the other side Gods working in, with, and by us, layes the true ground and guilt of all our graces, imperfections and defilements, at our own doores. q Eph. 2. 1.

Lastly, They object yet farther and say, Christ bids us pray that Gods *will may be done on earth as in heaven,* and he did not teach us to pray for impossibilities. *Ergo.* 5 *Object.*

I answer, We r pray not that we may be equall to the Saints and Angels above, but that wee may write after so faire a copie, imitate them more and more, still striving to be and doe like them, though the most wee can reach unto is to make some broken and imperfect eccho's to those Hallelujahs. *Sol.*

So then when we pray we may do Gods will on earth as 'tis in heaven, the meaning is that we may strive to doe their worke in their manner, and that wee may come as neere them as we can s; It argues not equalitie or perfection of grace here.

2. Is it so that beleevers can get but a taste of God and his goodnesse here, and that the full 2 *Use.*

r *Sufficit hoc voto testari nobis odio ac tristitiæ esse quicquid Dei voluntati adversum cernimus, extimetumq; cupere, &c.* Calv. in Mat. 6. 10.

s *In arduis voluisse sat est.*

full meales be above, then let us learn [r] how to judge of Chriſtians, not by what they are and receive, but ſhortly ſhall be and have. Indeed at preſent they are in a low condition, loaded with many burthens, ſlighted and deſpiſed in the world, ſo that if beleevers had their portion here, *they would* ſeem to *be of all men moſt miſerable* [u], 1 Cor. 15. 19. But remember worldlings *our life is hid with Chriſt in God* [w], and *it doth not yet appeare what we ſhall be* [x], 1 Joh. 3. 2. We have ſomewhat in poſſeſſion, but more in reverſion. We are yet in our minority, in our pilgrimage, in our travelling cloths (as it were) but the whole world ſhall ſtand amazed at the light of a glorified Saint, ſhining with divine luſtre, and enriched with a royall diadem, 2 *Theſ.* 1. 10. Then *Chriſt ſhall be glorified in his Saints, and admired in all them that beleeve. ſcil.* When the world ſhall ſee beleevers that here are deſpiſed and *accounted the off-ſcourings of all things*, then ſhining forth as ſtarres, *Dan.* 12. 3. nay, *as the Sun*, *Mat.* 13. 43. nay, as Chriſt himſelfe, their bodies being new moulded & *faſhioned like unto his glorious body*: Then ſhall all the wicked of the world ſee their folly and madneſſe in deſpiſing ſuch, and gnaw their tongues for anguiſh, envy, and vexation of heart. Hearken profane ones, 'twill be your wiſdome to admire them now, and ſo look into

[r] Col. 3. 3, 4. *Tantùm abeſt ut nunc appareat carnis oculis, ut contrà nihil ſit Chriſtianè viventibus calamitoſius.* Beza.

[u] Apoc. 3. 17. 2 Tim. 3. 12. Pſal. 44. 23. Rom. 8. 36.

[w] As the pearl is hid till the ſhell is broke.

[x] *Ac ſi diceret quamvis mundus noncognoſcat vos, tamen in hac carne, in hoc mortali corpore filii Dei ſumus per fidē, nec ignoramur mundi judicia, nec propterea promiſſa Dei & fides evertitur. Non fallimus etiam ſi ſimus expoſiti omnibus ferè mundi & Satanæ jaculis; longè certiora ſunt quæ Deus promittit quàm ea quæ noſtrâ ratione aut ſē-*

into their wayes, and be like unto them, for all your wondring and admiration then ſhall doe you no good, as is evident from *Mat.* 25. 8, 9, 11, 12. For you ſhall be hurried from the Lord, and the glory of his power, and never ſee God nor Saint more; *conſider this you that forget God*, and ſlight the godly, leaſt, &c.

ſu metiri vel comprehendere poſſumus. Tho. Naogeorgus in 1 Johan. 3. 2.

Next, here's comfort for weak Chriſtians, that are [y] ever mourning and complaining, and ſo exceedingly diſcouraged and diſ-heartened at the ſight of their many faylings and infirmities, and ready to ſit down in deſpair and give up all for loſt. Hearken dejected ſoules, open your ſluces, and let in refreſhing ſtreames of conſolation.

3 *Uſe.*

[y] *Vide* Doctor *Sibbs* broken reed & ſmoking flax; and that excellent piece of *Joſ. Symonds*, The caſe and cure of deſerted ſoules.

Know and conſider in the firſt place. We can get but a taſte of God in this life, there is no perfection under the Sun. Will you be angry at his wayes of diſpenſation? are you wiſer then God? And may not he doe as he pleaſeth? Oh therefore [z] *waite, wait I ſay on the Lord*, live more upon Chriſt and leſſe upon your own actings and incomes, which are not onely ſmall, but uncertain in this life, ebbing and flowing with the Sea; But Chriſt hath a [a] dwelling fullneſſe in him, and his fullneſſe is yours.

1.

[z] Pſal. 27. 14.

[a] Coloſ. 1. 19.

Again, you have no reaſon to be diſcouraged at ſmall beginnings; True grace is very

2.

very little at first, like a small [b] mustard seed. Look on your selves as *elected to be blameless and without spot*; *Who is he that despiseth the day of small things?* Zech. 4. 10. Christ would not have us despise little things: A bonfire was but a sparke at first, the huge oak an akorn; the glorious Angels disdain not attendance on little ones, little in their own eyes, & little in the eyes of the world: 'Tis Christ that raiseth the worth of little and meane places and persons; *Bethleem* the least, and yet not the least, the least in it selfe, but not the least in respect Christ was borne there; Jesus Christ is formed in thy heart. The second Temple came short of the outward magnificence of the former, yet 'tis said to be more glorious then the first, because Christ came into it [c], and thou also art *the Temple of the holy Ghost*. The pupill of the eye is very little, yet seeth a great part of the heaven at once, though faith be no bigger then a mustard seed, yet 'tis all eye to behold Christ. [d] Pearls & Diamonds, though little, are of much esteem, but nothing under heaven is of that worth and use as a little grace; Oh therefore let not your spirits droop in despondency, though as yet you have got but a small taste of God. Once more,

As you doe but taste the graces and consolations of God here, so nor afflictions and the

[b] *Regnum Dei grano sinapis conferitur, & Dominus consul. à regni sui a tenuibus & contemptis principiis auspicatur, ut insperati progressus eius potentiam melius illustrent.* Martinus Bucerus in Mat. 13. 31.

[c] 2 Cor. 6. 16.

[d] *Fides licèt exigua et infirma accipit tamen quæ largitur Deus, haud secus ac puerulus parvulâ, vel scabiosâ mendicus manu, ille panem, hic stipē porrectam accipit perindè ac si major aut sanior esset.* Spin. de justitia Christi. 3. 7.

the bitter fruits of ſin. 'Tis ſaid of beleevers, that [a] *God in a little wrath hides his face from them for a moment, God is not always chiding*; your good houres are many to your bad; you doe but taſte of afflictions and [b] deſertions, nay beleevers doe but taſte of death it ſelfe, *Mat.* 16. 28. which is never ſpoken of the wicked, but onely the elect. They doe but taſte death, but ſip at this bitter cup: Paſſing the firſt death is but a taſte of death, nay 'tis a ſilver bridge to glory, and ſaith *Cyprian*, the midwife of immortality [c]. But they drink deep of that diſmall cup, that carouſe in it to eternity by partaking of the ſecond death.

[a] Iſa. 54. 8.

[b] *Amaritudinis radicis dulcedo pomi cõpenſat. Ita. &c.*

Cyprian.

[c] *Mors æterna vera mors eſt, hanc non videbunt.* Martin. Bucerus in Johan. 8. 51.

Lay theſe things together, you can but taſte God here, the leaſt taſte is not to be deſpiſed, and you ſhall but taſte of the bitter fruits of ſin. O therefore complain not, mourn not as men and women without hope, *Rejoyce in the Lord, and again I ſay rejoyce.*

Suffer then the word of Exhortation, tis to two duties.

4. *Uſe.*

1. Labour for more of God in this life, reſt not in this that you have grace in truth, neither thinke it enough that you have taſted divine goodneſſe, let not this make you ſloathfull and ſecure, that there is no perfection here; for as there are degrees, and ſome taſte more then [h] others,

1.

[h] others, ſo this is a ſure ſigne thou haſt no grace, that thinkeſt thou haſt enough, and if thou ceaſe to be better thou begin'ſt to decline; for 'tis the nature of true grace, like a ſpark to aſpire towards its proper element, a Saint never leaves climing till he get above the clouds. See *Phil.* 3. 12, 13. [i] *Not as though I had already attained, either were already perfect* (now mark what he inferreth) *but I follow after if I may apprehend that for which alſo I am apprehended of Chriſt Jeſus: Brethren, I count not my ſelfe to have apprehended, but this one thing I doe, forgetting thoſe things which are behinde, and reaching forth unto thoſe things which are before, I preſſe forward to the mark.* See the Apoſtle ſaith not, let us be careleſſe and lazie, for we get but a ſmall taſte of God, wee cannot be perfect Saints, let us not therefore be righteous overmuch, and ſo more preciſe then wiſe, but eat, drinke, and be merry, &c. He doth not argue thus; But the Saints have here but a little grace; therefore let us be vigilant, let us up and be doing, and get as much as we * can; for ſurely ſome have leſſe then others, more may be had, & the moſt we can get will be but enough, ſtrive therefore to excell in grace, to get farther tafts of God, that ſo you may be exemplary and ſit high in glory. Growth honours God much, *Joh.* 15. 8. It makes us ſtand faſt in trialls,

[h] *Qui melior eſſe non cupit, nec eſt bonus, ubi incipiu nolle fieri melior ibi deſinis eſſe bonus.* Bernard. in Epiſt. 91. *Ideò deteriores ſumus quia meliores eſſe dedemus.* Salvian. de Provid. lib. 4.

[i] *Ingredi ſine macula dicitur non qui jam perfectus eſt ſed qui ad ipſam perfectionē irreprehenſibiliter currit: Ingreſſū quippe hoc iter noſtrum quo tendimus ad perfectionē.* Aug. lib. de perfec. juſtitiæ.

* *Finis appetitio non habet limites definitos.* Ariſt. Pol. l. 6.

trialls, and endure the ſhock of a tentation, 2 *Pet.* 1. 5. 10. *Mat.* 14, 31. It gives us the comfort of our graces in life and death, 2 *Tim.* 4. 7. and fits us for greater meaſures of glory. There are degrees [k], 1 *Cor.* 15. 41. and *Mat.* 10. 41, 42. And ſurely the more grace here, the more glory there, the better man hath undoubtedly the bigger manſion. And we may ſafely eye this in duty, *Heb.* 11. 26. Many Chriſtians have been eminent in grace, we are encompaſſed with a cloud of witneſſes, let's *be followers of them who through faith and patience inherited the promiſes.* Either quit the name of Chriſtians, or quit your ſelves like Chriſtians; the body muſt grow up to Chriſt in all things, that we may be conformable to our head, *Eph.* 4. 15, 16. *Luke* 2. 52. Our head hath received all fullneſſe to this end, *Eph.* 1. *ult.* *Joh.* 10. 10. Nay our growth makes up his fullneſſe, even the fullneſſe of Chriſt myſticall, though Chriſt perſonall be full without us, *Eph.* 4. 13.[l] The pitch of every Chriſtians growth is called *the ſtature of the fullneſſe of Chriſt.*

[k] *Non modo inter cæleſtia & terreſtria diſcrimen eſt, ſed ne cæleſtibus quidē omnibus æqualis eſt gloria.* Calvin.

[l] *Vid.* Mr Tho. Goodwin of growth. *Nonnulli hoc ad quantitatem & ætatem corporum reſurgentium in noviſſimo die retulerint, at apertis verbis loquitur Apoſtolus de doctrinâ quâ creſcimus ad perfectionem cognitionis Chriſti, ſivè quâ creſcimus plenè in Chriſtum, ut agnoſcamus ſolum Chriſtum noſtram eſſe ſalutem.* Philip. Melanchthon. in Eph. 4. 13.

There is *Plenitudo Partium & Graduum.*

1. A fullneſſe of parts, when no member is lacking, *Job.* 6. 39.

2. Of degrees, when no meaſure of growth is wanting in every part; Every member muſt grow according to its fit proportion. O therefore be not contented with a ſmall taſte of God, when larger taſts and portions of grace are to be had here, eſpecially in theſe times of larger Goſpel diſcoveries, and all plenty of meanes, *Luke* 12. 48. Finally, conſider how you are affected in inferiour things, how men reſolve to be rich, and ſo fall into many ſnares, and tentations. Will a competency, a taſte of outward things content you, that yet periſh in the uſing? We never think our grounds, orchards, and gardens fruitfull enough: When wee come to a feaſt, wee thinke it not enough that we taſte of any dainties, unleſſe we are ſatisfied; it ſhould be thus in ſpiritualls; Wicked men never think they have enough of ſin: 'Tis their character to grow [m] worſe and worſe, they drink deep of the cup of pleaſure, they heap ſin upon ſin, till their iniquities reach up to heaven; They draw the threds ſo big, ſo long, till they make cords of vanity, and then wreath and twiſt thoſe cords, till they become [n] cartropes of iniquity; why ſo beleevers likewiſe muſt aym at a perfection, and

[m] 2 Tim. 3. 13.

[n] Iſa. 5. 18.

and goe on from [o] vertue to vertue, from glory to glory; As the light *that increaſeth to the perfect day*, Prov. 4. 18.

[o] 2 Cor. 3. 18.

2. Is it ſo that the Saints have but a taſte here in compariſon of what they ſhall have hereafter, Oh then let beleevers be perſwaded to be even weary & ſick of this world, and ſay, Woe is us that we muſt live in the tents of *Meſech. Our ſoules break with longing after God.* O you children of promiſe, and heires of heaven, why deſire ſome of you to [p] live ſo long upon [q] earth, where you muſt drinke down continually the bitter potions of care and ſorrow, and can get but now and then a taſte of divine ſweetneſſe and joy? Why love ye not the appearance of Chriſt? Why long you not to enjoy and ſwim in thoſe rivers of pleaſure, where you may have your fill and will of God? You may gueſſe at the joyes of heaven by thoſe taſts of God and raviſhings of ſpirit you have ſometimes on earth; Speak you joynt-heires with Chriſt, have you not ſometimes in prayer & meditation, when your hearts are enlarged & your ſoules upon the wing, holy extaſies and tranſportations of ſpirit, in ſo much that whether you are *in the body or out of the body* you cannot well tell? Call in your ſweet experiences and ſee if they will not witneſſe to this truth, and have you not eſteemed ſuch a moment a-

2.

[p] *Quid eſt diu vivere niſi diu torqueri.* Aug. de temp. 113.

[q] *Et mundus carcer eſt, et cor pus carcer eſt.* Aug. in Pſal. 141. *Mors eſt quæ efficit ut naſci non ſit ſupplicium.* Seneca ad Marc. cap. 20. *Primum bonũ non naſci ſecũdũ citius mori. Ita Silenus apud Lact.* Lactant. in Inſtit. li. 3. c. 18.

bove all the world, what would you give to have more of them, and to have them more laſting? Why now, my Brethren, if there be ſuch unſpeakable joy at taſting the ſweetneſſe of God for a little moment, how unconceivable will that happineſſe be when you ſhall be filled with thoſe joyes for evermore? If our viaticum be ſo good, how great is that [1]weight of glory which God hath prepared for them that feare him? The Lord give you heaved hearts & winged affections in the conſideration of theſe things. Amen.

[1] 2 Cor. 4. 17. The ſame word in the Hebrew ſignifieth glory and weight. Glory ſuch a weight that if we were not upheld by the power of God, we could never beare it. Joy ſo big, that it cannot enter into us, 1 *Cor.* 2. 9. but wee muſt enter into it. *Matth.* 25. 21. *John Trapp.* Com.

4 *Doct.*

4. *Doct.* They onely that taſte can ſee how good the Lord is. They onely that taſte communion with God, and have enjoyments of God in a holy life, are able rightly to ſee and diſcover and know his goodneſſe. *A good underſtanding have all they that doe his commandements*, ſaith *David*, *Pſal.* 111. 10. When God turnes men [2] *from darkneſſe to light*, hee turnes them likewiſe *from the power of Satan unto God.*

[2] Acts 26. 18.

A man may ſeem to know much, and yet know nothing aright, no not the leaſt or eaſieſt principle of Religion, till this be done.

done. 1 *Corinth.* 12. 3. *No man can ſee nor ſay, that Jeſus is the Lord, but by the holy Ghoſt.*

They know nothing yet as they ought to know, and, *as the truth is in Jeſus,* till they have the Spirit, and by him have taſted how good the Lord is, till they have warm affections in heavenly things, and the bent and purpoſe of their hearts is to pleaſe God, and work by rule. t Eph. 4. 21.

Let me lay down the grounds or arguments which will open and illuſtrate the truth.

1. True knowledge is not bare ſpeculation, 'tis heart-work as well as brain-work. See 2 *Cor.* 4. 6. *God who commanded the light to ſhine out of darkneſſe, hath ſhined in our hearts, to* u*give us the light of the knowledge of the glory of God, in the face of Jeſus Chriſt.* Where you ſee, 1 *Arg.* 2 Cor. 4. 6. opened.

1. That Jehovah is a very glorious Being, he is clothed with light as with a garment.

2. We are not able with w comfort to behold this glory, but in the ſmiling face of Chriſt: God out of Chriſt a conſuming fire.

3. Till God ſhine, we are not able to ſee him in Chriſt: the Goſpel is a ſealed book till he unclaſp it by his Spirit.

4. Illumination of a darke ſoule is as great

u *Duplicem illuminationem ponit, unam Evangelii, alteram arcanam que ſit in cordibus.* Calv.

w *Non niſi in Chriſti facie cognoſcitur Deus qui viva eſt atque expreſſa ejus imago.* Col. 1. 15. *Idem.*

great a wonder as the creation and illumination of the world. But then

5. And laſtly, what which I quote the Text for, is this, That when God ſhines in upon men, he doth not onely ſhine into their heads to illuminate them, but into their hearts to affect and transform, and new [x] mould them. 'Tis ſaid, *John* 17. 3 *This is life eternall to know Thee and Chriſt whom Thou haſt ſent.* Goſpel knowledge therefore is more then a Metaphyſicall ſpeculation and ſticking in the notion; for thouſands with ſuch kinde of knowledge periſh: ſaving knowledge is a very glorious and comprehenſive grace.

Again, God is at once a Fountaine of Light and Life, as the [y] Sunne (to which he is compared, *Mal.* 4. 2.) that doth not onely enlighten but enliven and quicken us, *Pſal.* 36. 8. 9. *They ſhall be ſatisfied with the fatneſſe of thy Houſe——With thee is the Fountaine of life, in thy light ſhall we ſee light.* You ſee light and life come together. Now where there is life, there are all the ſpiritual ſenſes, and the ſweetneſſe, that is the ſenſe of Gods goodneſſe will delight them all.

1. There's ſmelling of his rich perfumes, as *Pſa.* 45. 8. *All thy garments ſmell of Myrrhe, Aloes and Caſſia.*

2. Touching the hem of Chriſts garment by faith, and kiſſing the ſweet lips of Chriſt, *Cant.* 1. 2. 3.

[x] *Renovamur in imaginem Dei per cognitionem.* Col. 3. 10. *Idem.*

2. *Arg.*

[y] *Semper in Sole ſita eſt Rhodos, qui & calorem & colorem nobis impertit Aeneas Sylv.* [y] *Talpis auſcultationis gloria damnatur oculis.* And uſually, ſay the the Naturaliſts they that are excellent in one ſenſe are, deficient in a-

3. Hearing the pleasant voyce of Christ, with which the soule is so taken, that for joy it can speak but broken words, *Cant.* 2. 8. ——*The voyce of my beloved!*

4. Tasting the Graces and Comforts of Christ, *Cant.* 2. 3. *He is as the Apple tree among the trees of the wood, I sate under his shadow with great delight, and his fruit was sweet to my taste.*

5. There's seeing Christ; [a] *His countenance is comely*, saith the Spouse, *He is the fairest of ten thousand, his cheeks as beds of spices, and his lips like Lillies.* See Ephes. 1. 18.

To behold God in Christ, is a delightfull thing, a transforming sight, 2 *Corinth.* 3. 18.

Thus you see that God at the same time is a Fountain of Light and Life, and that where there is spirituall life, there are all the spirituall senses in the greatest vigor; therefore they onely that can taste, can see and discover how good the Lord is.

Next, Illumination is a fruit of Christs ascension and intercession; for at his ascension he gave gifts unto men, and Christ prayes the Father to *sanctifie us through his truth, Joh.* 17. 17. [b] Therefore till we are sanctified by holy truths, and cast into their moulds, till wee have tastes of God goodnesse, we shall not see divine truths b

nother. But in spirituals, he that hath life, hath all the senses in vigor.

[a] Cant. 5. 10. & 16.

3. *Arg.*

[b] *Vide* Aug Marlorat. in locum.

the light of the Spirit, and by vertue of Chriſts interceſſion: for you ſee the truths which are of Chriſts purchaſing of his Father, to be unvail'd unto us, they are renewing, inflaming, and ſanctifying truths.

4. *Arg.* [c] *Chriſtus ex inimicis facit amicos quibus omnia patris myſteria arcanaque aperit atque exponit, ut nihil ignorent earum rerum quas filios neſſe oportet.* Bullingerus in Joh. 15. 15.

Again Chriſt (as a Prophet) teacheth onely his friends, [c] *John* 15.15. *I have called you friends*, ſaith Chriſt, *for all that I have heard of the Father, I have made known unto you*, Chriſt doth freely unboſome himſelfe to his friends, but he ſpake in parables to his Diſciples, *leſt others ſhould ſee with their eyes, heare with their eares, and ſhould be enamoured with thoſe myſteries, and Chriſt ſhould heale them.* A ſad place, *Mark* 4, 11. 12. *No man can ſee and know the Father, but the Sonne, and he to whom the Sonne will reveale him*, but the Sonne reveales him to none but his friends; every one is not let in to ſee this ſight, but the dore is ſhut againſt them. Now who are the friends of Chriſt, but ſuch as feaſt with him, *Cant.* 5. 1. ſuch as have boſome communion with Chriſt, and ſweet embraces from him? They that having taſted Divine ſweetneſſe ſtrike an eternall league with God? Now ſuch onely ſhall be taught of Heaven?

Arg. 5. And ſo thoſe that have a filiall feare of God, are numbred among his Diſciples, *Pſal.* 25.12. *What man is he that feareth the*

Lord

Lord? Him shall he teach in the way that he shall chuse. And at the 14. verse, *The secret of the Lord is with them that feare him.* He unlockes his Cabinet to such, and to these he shewes his rich jewels of truth. [d] Now the originall of filiall feare is the taste of his goodnesse and sense of his love, when the soule being tempted to grieve him, saith, He is so great I dare not displease him, and so good I feare to forfeit him, how can I doe this wickednesse, and sin against my God, a God in covenant with me? Get you hence, *What have I to doe any more with Idols?* A man fears not to hazard the losse of that in which he never tasted any sweetnesse or goodnesse.

[d] Justice may have the knee of feare, but onely mercy her heart.

Once more,

The promise of knowledge is made to such as obey God, *John* 7.17. [e] *If any man will doe his will, he shall know his doctrine.* Now they onely doe the will of God that have tasted his goodnesse. Others may obey the lawes of men, or a clamorous conscience, not Gods will because it is his will, &c.

6 Arg.

[e] *Et nos componamus ad obsequendum Deo; Id ubi factum fuerit, facilè quid verum quid falsum judicabimus.* Brentius in Joh. 7. 17.

By all which you see, that they onely that taste, can see God and his goodnesse. Now to the improvement of this poynt.

1 Use.

1. This discovers the true reason of that smalnesse of knowledge, and that little insight into spirituall things, that is in the world

world, nay in so glorious a light as we have. Would you know why many soules are so dark? why men and women are *ever* [f] *learning, and never able to come to the knowledge of the truth*? why they grope at noon day, and are to seek in the knowledge of the truth? 2 The fault is not in the word, but in themselves. The true reason is this, They endeavour not to get tastes of God, they work not by Rule, they walk not according to the light they have received, they are vain, loose, and earthly in their lives: This is the Reason why men heare Sermon after Sermon, and still are ignorant, [h] why those that *for the time ought to be teachers, want instructing in the very first principles of the Oracles of God, and are become such as have need of milke, and not of strong meat.* They walk not as the Starlight of Nature, and the Moon-light of Reason doth direct them, nor as the Sunlight of Scripture and example doth require them: they never had any taste of God, any holy desires and endeavours to please God.

[f] 2 Tim. 3. 7.

2 *Non crimen Phœbus, noctua crimen habet.*

[h] Heb. 5. 12.

2 *Use.*

To mourn over those that are filled with choyce speculations, and bright notions in Religion, and yet see not God nor his goodnesse at all, because they [h] refuse to taste and try him and his wayes: They see truths, but not with a beleevers eyes, nor in his

[h] *Non in verbis sed in factis res nostræ religionis consistunt.* Just. Martyr.

his sight. A painter admiring a Landskip very plain, yet of rare workmanship, and hearing a silly fellow ask what worth hee saw in that poore piece, answered, Couldst thou see with my eyes, thou wouldst wish thy self all eye, and be ravished with it. And so, could carnally minded men but see truths with a beleevers eyes, and in Gods light, Oh how would they love Jesus Christ, and prize holinesse? Well, these with all their knowledge are as tinkling Cymbals in the eares of God; which make sowry musicke without any distinction of notes.

They say wee see, and therefore their sinne remaines: but *John* saith, they are downright lyars, 1 *John* 2. 4. *He that saith, I know him, and keepes not his commandements, is a lyar, and the truth is not in him.* He that saith, I [k]know God, and yet takes no delight nor joy in God, is the loudest lyar under heaven; for he knowes not God at all as he ought to know him, and *as the truth is in Jesus*. And surely the lowest and hottest place in hell is kept for these, they *shall bee beaten with many stripes*, and lasht with whips of Scorpions, that *knew their masters will and did it not. Sapientes sapienter descendunt in infernum*, saith *Bernard*, they shall be damned with a witnesse, and curse the time that ever they heard of Christ, or

[i] *Quanto plus & melius scis, tanto gravius inde judicaberis, nisi secundum vixeris.* Chrys.

[k] One day God will require of men, *non quid legerint, sed quid egerint, nec quid dixerint, sed quomodo vixerint.*

Bernard.
Rom. 1. 21. 24.

or knew his wil, for this wil add unto their plagues.

3. *Uſe.* 3. The main thing will be to ſearch and enquire, whether we ſo ſee, as withall to taſte Gods goodneſſe, viz. whether our viſions are of the right complexion yea or no.

1 *Character.* [1] Such as had lived long without making progreſſe in knowledge, were called by *Philo* very properly, *Longævi pueri*, B. Cowper on Pſa. 119. 9.

Firſt, doe you thirſt after [1] more knowledge, and lye panting for clearer viſions of God? This you could not doe, but that you have taſted Gods goodneſſe, and ſo long to ſee and know, and enjoy more of it, *Pſal.* 119. 97. *Oh how I love thy Law, it is my meditation all the day.* And at the 99. *v. I have more underſtanding then my Teachers.* How came *David* to bee continually meditating of the Word, and getting more and more knowledge of God? Why he loved the Lord ſo as could not be expreſſed. Oh how I love him! Hee had taſted divine goodneſſe, and ſo came to ſee ſo much of God. But ſee 1 *Pet.* 2. 2, 3. *As new borne babes deſire the ſincere milk of the Word, that you may grow thereby, if ſo be you have taſted that the Lord is gracious.* q.d. Elſe I ſhall in vain preſſe you to labour for more knowledge: for wicked ones [m] deſire not the knowledge of God, or his wayes, *They love Darkneſſe rather then Light*, ſaith Chriſt.

[m] Job. 21. 14.

Se-

Secondly, is thy knowledge experimentall? Then haſt thou taſted God. Brethren, the knowledge of a formall profeſſor, or nominall Chriſtian, is much like the ſpeculative knowledge of a Geographer, that ſits in his dry chamber & warm gown, looking on a Map of the world, or turning his Globe, where he beholds the Rockes and Streights without any danger or feare; with his finger and nimble wit, he flies over the moſt boyſterous and tempeſtuous Seas, and now is in pleaſant Countries, rich Mines, ſpicy Gardens, but all this in fancy, not fruition: [n] So it is with a formall Profeſſor, he gathers all his knowledge out of bookes, diſcourſes and Sermons, nothing by experience: Whereas a true beleever, as hee can diſcourſe of the joyes of heaven, ſo hee clearly ſees them (with *Stephen*) by the eye of Faith, and ſenſibly feedes on them by the power of hope; he ſtands not on the ſhore, obſerving the tempeſtuous ſeas and temptations in which others toyle, but himſelfe is miſerably toſſed too & fro, and turmoyled in the tempeſt, and by the grace of God he gets through all, and is more then conquerour. He doth not onely read of Cryſtal fountaines, ſpicy Iſlands, and rocks of Diamonds but he himſelf is inriched & inveſted with them, and his ſoule is filled with ſpirituall ſweet-

2 *Character.*

[n] *Quam multi ſunt qui ſermone valent & loquuntur, non tamen ſale cæleſti conditi ſũt, recẽſent q; multa de menſa regiâ quorum nullum adepti ſunt guſtum.* Macarho. 16.

sweetnesse. Is thy knowledge thus experimentall, as *Jobs* was, [o] *Job* 42. 5. *I have heard of thee by the hearing of the eare, but now mine eye seeth thee.* i. e. Most of thee, *Job* had knowledge afore; but now in his trials and afflictions he was taken off from the world, and tasted communion with God more then ever, and now he saw God by a clearer light. *Ah now mine eyes see thee.* q. d. My soule was in a mist till now, but now I have clearer visions of thy glory and splendor.

[o] *Titelman* restrains it to a bodily sight of God appearing then in a visible shape, but others say it describes celestiall visions & appearances of Christ to the soule.

3. *Charact.*

Thirdly, is thy knowledge diffusive? Art thou informing others, and doing all the good thou art able, that ignorance may be cudgel'd out of mens mindes, and that some chink may be opened to let in the light of the Gospell? Is this thy designe, endeavour and delight? Then surely thou hast tasted and seen God in his goodnesse, [p] *Prov.* 10. 21. *The lippes of the Righteous will feed many.* Others monopolize knowledge to themselves, lest others should outstrip and darken them; but (mark) *the lips of the righteous will feed many.*

[p] *Vide* Thom. Cartwright & Dr Jermin on Pro. 10. 21.

'Tis a table furnished, not with earthly, but heavenly dainties, and 'tis a free table, to which come, are welcome. *David* (saith *Gregory*) prayes for a *Dore*, not a *Barre*, (*Keep, O Lord, the Dore of my lips*) Now a *dore*

[q] *Ostium non obstaculi, quia ostium & claditur & aperitur*, Greg.

saith

(saith the Father) is both shut and opened, and therefore though the lips of the righteous be shut, that no hurtfull thing come forth, yet they will open also in a free hospitality, whereby to feed many. *Philip* having tasted communion with Christ, was not contented to see Christ himself, unlesse he call *Nathanael*, saying, *Come and see*; and the woman of *Samaria* calleth her kindred to see the worlds Saviour. This is the nature of spirituall knowledge, that is accompanied with tastes of Gods goodnesse. *They cannot but speake the things that they have heard and seen.* They *beleeve and therefore speak.* Socrates (an Heathen) knowing there was but *one God*, said in his Apology for his life, that if they would give him his life on condition to keep that truth to himselfe, and not to teach it to others, he was resolved rather to dye, for he would not promise that (*viz.* silence) which hee knew himselfe unable to perform; for hee could not bury such a truth by sealing up his lips; much lesse can they that see truth by a clearer light, keep it to themselves, like new wine it must have a vent.

r John 1.45.
s 4.28.

t *Latum discrimen inter corporalia & spiritualia bona, nam si quis reperiret in agro aliquo thesaurum, ea solus uti vellet, nec cuipiam patefaceret.* Musculus in John 4. 28. *At vera Christi cognitionis natura est, ut qui eam nactus fuerit nihil habeat prius quam plurimis eam communicare.* Martin Bucerus. *Neque enim sepulta & otiosa fatire potest in fidelium cordibus Dei cognitio quæ se apud homines profert.* Calvinus.

Fourthly,

4. Charact. Rom. 14. 5.

Fourthly, is thy knowledge backt with full assurance and strong confidence (I say not in all things at all times.) This seeing hath tasting joyned with it. 1 *Joh.* 2. 3. *Hereby we know that we know him, if we keep his commandements.* q. d. If we taste communion and take delight in him & his wayes, then our knowledge will be backt with full assurance. *Though an* [u] *Angel from heaven preach any other doctrine, let him be accursed,* said zealous *Paul*, that knew whom and what he had beleeved, and resolved not to be cheated of truth: But now an hypocrite may know and take up many things on trust, and at last begin to beleeve them; but yet notwithstanding they are cleare and stedfast, and fully resolved in nothing, but [w] are *driven about with every winde of doctrine*; and dance after any pipe that playeth, (saith holy * *Bayn.*) See *Prov.* 14. 15. *Heb.* 13. 9. We may justly feare these never received truths *in the love of them*, they never tasted Gods goodnesse.

[u] *Paulus meras flammas loquitur tam; vehementèr ardet ut incipiat etiam quasi angelis maledicere.* P. Martyr. in Gal. 1. 8.

[w] *Deus enim verbum suum dedit in quo actis radicibus maneamus immoti; homines autem huc & illuc suis figmentis nos abducunt.* Calvinus in Eph. 4. 14. *Circumferri ergo omni vento doctrinæ est ad quamvis doctrinam oblatam de fincerâ ac verâ doctrinâ, addubitare, est seduci nunc his nunc aliis doctrinis.* Erasmus Sarcerius. * P. Bayn on Eph. 4. 14.

5. Charact. [x] *Altissima flumina minimo sonio labuntur.* Q. Curtius. l. 7.

Fifthly, art thou [x] humble in the midst of lights and gifts? Doth thy knowledge beat down pride and conceitednesse and frowardnesse, and make thee patient, humble, and

and teacheable in heavenly things; Theſe are celeſtiall viſions, *James* 3. 17. *The wiſdome that is from above, is firſt pure, then peaceable, gentle and eaſie to be intreated, full of mercy, &c.* q. d. There is a wiſdome or viſion that is not from above, and that is *earthly, ſenſuall and devilliſh*, full of envy, ſtrife and unquietneſſe; Pride is a vayle before their eyes, that they cannot ſee God: But the wiſdome that comes from above, a ſparke falling from the father of lights, that's accompanied with meekneſſe and [y] humility. See *Job* 42. 6. *Now mine eyes ſee thee, therefore I abhorre my ſelfe in duſt and aſhes*, q. d. Lord now I begin as through a crevice to diſcover thy purity and beauty, I cannot but abhorre my ſelfe for all the unſutableneſſe, and defilement that cleaves to me, when I ſee how unlike I am unto thee! &c.

But now if men vapour and count themſelves above ordinances, and begin *to deſpiſe propheſying*, theſe never taſted, neither doe they rightly ſee God, or any thing of God. 1 *Cor.* 8. 2. *If any man think he knows any thing* (alas! poore heart I pity him) *for he knows nothing as he ought to know, but if any man love God, the ſame is knowne of him*[z]. Intimating that ſuch as boaſt of their knowledge, know nothing aright, and never loved God nor taſted his goodneſſe.

[y] Vide *Tirkmannum in locum.*

[z] *Epicurus* ſaid that he was the firſt man that ever diſcovered truth, who yet in many things was blinder then a beetle; But *Socrates* cryed this one thing I know that I know nothing. *Trap.* on 1 *Cor.* 8. 2.

6 Charact.

Sixtly and laſtly, doth thy knowledge better thee, and make thee ſtill more holy and more heavenly? This knowledge is right, thou haſt at once taſted and ſeene God. [a] See 2 Cor. 3. 18. *But we with open face beholding in a glaſſe the glory of the Lord Jeſus, are changed into the ſame image from glory to glory.* When the ſoule begins to ſpy Chriſt, and views his beauty in the cleare cryſtall glaſſe of the Word, by a ſtrange metamorphoſis, 'tis ſuddenly turned into the ſame image, whilſt certain ſparkles of his glory are ſhed in upon the heart.

[a] *Nam evangelii doctrina vivum eſt ſpeculum in quo Chriſti effigiem contemplantes in eam transfiguramur, & ubi non adeſt pura conſcientia non niſi inane ſcitu the ſpectrum eſſe poteſt.* Calvin. in 1 Joh. 2. 3.

You ſee the right viſions of God are transforming, bettering, beautifying viſions, as the pearle by the often beating of the Sunbeames upon it becomes radiant; An orient ſplendor ſhines on that ſoule that hath ſeen Chriſt.

4. Vſe.

4. Can they onely clearely ſee that have taſted God and his goodneſſe? then it concerns us all to labour for ſuch diſcoveries of God as may have a witneſſe within us, even for experimentall knowledge in the things of heaven; Others may fill their heads with metaphyſicall notions in divinitie, as the Schoolmen that weave it into cobwebs, but a little ſanctified knowledge will goe a great way; [b] The Sun is not ſeen but by his own beames: Say with *David*; *In thy light we ſhall ſee light.* What ſaid a Father?

[b] *Non omnes qui divina eloquia legunt, quæ in illis admiranda ſint conſiderant, niſi qui cæleſti ſplendore & gratia potiuntur.* Baſil.

Father? Methinks I see great Doctors and profound Rabbies, with all their speculations crowding into hell to be *beaten with many stripes*, whilst silly old women with a little sanctified knowledg of God in Christ drop in at heavens gate, and are crowned with Diadems! Oh that all of you could say to me as the Woman of *Samaria* her friends whom she called out to Christ, said to her, [c] *Joh.* 4. 42. *Now we beleeve, not because of thy saying, for we have heard and seene him our selves, and know that this indeed is the Christ, the Saviour of the world.* Mark, when they had once tasted communion with the Messiah, they clearely saw and knew him, no longer now by hearesay, but sweet experience. We may rise up early, and goe to bed late, to unfold divine mysteries for you, and wee may open the glorious things of eternity to you, but till you will take up your Bibles, and look more narrowly into these things, and like noble *Bereans, search the Scriptures*, whether that which we deliver be so or no [d], till you will down upon your knees and seek God in secret for light, and endeavour to live up to received light; surely all our paines is but ploughing of a rock, or a watering a dry & rootlesse stake in the hedge, which will never be fruitfull; some chaos of confused notions may swim in your heads, & you may think you know

 enough,

[c] *Ista non ideò dicũtur, ut ministeriũ mulieris hujus quo benè fuerãt usi, contemptum fuisse intelligamus; absit; sed ut extollãtur ea quæ ex ipso Christo audierant, supra testimoniũ mulieris*; Ita Musculus in Joh. 4. 42. q. d. *Parcius tu quidem prædicasti de Jesu, quam ipsa habet res.* Bullingerus in Loc.

[d] *Austin* beg'd of God that if it were his pleasure *Moses* might come unto him to tell him the meaning of some Texts in *Genesis*. Doe thou call out for his Spirit, he can best reach thee. When *John* wept much, Christ opened the book sea-

led with ſeven ſeales. *Rev.* 5. 4, 5.

enough, but as ſure as the Lord is in heaven, and you will nere come there, if you paſſe away in this golden dream, you'll never have full, diſtinct, and cleare knowledge of God, and the myſteries of ſalvation; for till you taſte you can never ſee how good the Lord is.

5 *Uſe.*

[c] *Eadem ratio contrariorum.*

Laſtly, by the rule of contraries, which alwayes holds true [c]; As you cannot ſee unleſſe you taſte, ſo likewiſe you cannot taſte unleſſe alſo you ſee ſomewhat of God; without ſome taſting there's no cleare viſion, and without ſome knowledge there's no right taſting. The will and affections boyle up as the underſtanding is inlightned and principled, for *Ignoti nulla cupido*, a man cannot let out his deſires after unknowne things. Sound knowledge breeds holy affections, and enkindles heavenly deſires after God. We muſt firſt diſcover ſome want of Chriſt, and worth in Chriſt, ere our hearts can bray and pant after him. [f] See *John* 4. 10. *If thou kneweſt the gift of God*, ſaith Chriſt to that woman, *and who it is that ſaith, give me to drinke, thou wouldſt have long'd to be taſting of his living waters that now ſpeakes to thee.* So that no ſeeing or knowing, no taſting; they are loving twinns that are never aſunder; the ſoule muſt have a glimpſe of God, or it can never taſte his goodneſſe. One that is blinde may yet feed heartily,

Ignoti nulla cupido.

[f] *Simul admonet Chriſtus quam efficax ſit honorū ſuorum cognitio, utpote ad ea expetenda nos ſtimulat, animoſq; noſtros accendit: Si ſcires, inquit, peteres.* Calvinus in Joh. 4. 10.

heartily, but not ſo here, for our [g]zeale muſt be according to knowledge, *Rom.* 10. 2. elſe we ſhall be like a ſmall ſhip without ballaſt, or fraught, but with mighty ſayler, which is ſooner either toppled over, or daſht againſt a rock; zeale without knowledge is like a ſtring in an Inſtrument over-ſtrained beyond the proportion of ſound wherein is harmony, which makes a ſqueaking and unpleaſant noyſe; & 'tis uſually compared to fire, not on the hearth, but in the middle of the roome, which inſtead of roaſting the meat may burne the houſe; or to mettle in a blinde horſe, which makes him ruſh againſt the wall and hurt his rider.

Blind devotion (in Papiſts and others) God abhorres, therefore wee muſt ſee and know God in ſome meaſure, or we can never taſte him and ſavour ſpirituall things aright: But when the day-ſtarre begins to ariſe in our minds, this glimmering light breeds in us an unſpeakable refreſhing and *gladneſſe of heart in Gods preſence, and it ſets a mans ſoule upon a conſtant wondring at the glory of the things revealed: The man ſees in a mirrour, he ſees and admires, he ſees and rejoyceth, nothing more tranſports and raviſhes the heart, then viſions of God ſmiling in the face of Chriſt.

Thus you have heard that as a man cannot ſee unleſſe he taſte, ſo he cannot taſte

[g] *Elu-Parr* on Rom. 10. 2. Pag. 122.

1. A zeale according to knowledge. *Exod.* 32. 27. 1 *Reg.* 18. 40. 2. Not ſo, in *Philip.* 3. 6. 1 *Tim.* 1. 13. *Acts* 13. 80 *Latimer* ſaith before his cõverſion he was a moſt fiery and obſtinate Papiſt.

* *Gaudere niſi ſapienti nequit* Stoici. Aug. de Civ. Dei. Lib. 14. Cap. 8.

Concluſio.

unleſſe he ſee God, both muſt goe together, and therefore content not your ſelves with one, unleſſe you have the other, *what God hath joyned together, let no man ſeparate.* Taſte and ſee how good the Lord is. Taſting without ſeeing will be blinde devotion, ſeeing without taſting will be naked ſpeculation, taſting and ſeeing together will be ſincere converſion.

5. *Doct.* [h] *Suavitas & Bonitas Dei, quam in Chriſto ſentimus allicere nos debet.* Calvin. in 1 Pet. 2. 3.

The Lord is exceeding good unto all his people, yea he is goodneſſe [h] and perfection, and ſweetneſſe it ſelfe.

Davids argument to prevaile with you to taſte and ſee God, is drawne (you ſee) from the goodneſſe and ſweetneſſe of God; ſo then this is our laſt poynt which is few words, but full of matter, *God is good.*

See it proved from inſpired and heathenish quills.

1. The Scripture in every leafe confirmes it, *Pſal.* 119. 68. *Thou art good, and doeſt good.* Thou art good in thy ſelfe, nay goodneſſe it ſelfe, and an overflowing fountain, as thou art, ſo thou doeſt good. The Lord beſt knows his own excellencies. See *Exod.* 34. 6. God proclaim'd himſelfe, to be *mercifull and gracious, abundant in goodneſſe and truth,* &c.

[i] *Deus apt max. & quidē ante Opt. quā max. quia melius eſt*

2. [i] The very Heathens maintaine this poynt, in calling God *Optimum, Maximum,* that is, the beſt and greateſt; ſo *Tully* moſt fre-

frequently: *Plato* call'd him the horn of plenty, and the Ocean of beauty, without the leaſt ſpot of injuſtice. *Socrates* ſaith, God is the beſt and happieſt good, and the neerer we come to his likeneſſe, the better and happier are we. *Seneca* up and down his Epiſtles goes very farre in this poynt, ſo that he is called by ſome Divine *Seneca*; A man may prove it philoſophically that God is good. 1. God is the chiefe being, and therefore the chiefe good, becauſe Entity (or being) and goodneſſe are termes convertible. 2. Among the creatures there are found many things good, therefore much more is their Creator good. *Quicquid enim in effectu eſt, id longè præſtantius in cauſâ invenitur.* 3. A thing is ſaid to be good in that it is perfect, but God is eſſentially and abſolutely perfect, *Ergo.* 4. The better a thing is, the more communicative 'twill be, for *Bonum eſt ſui communicativum*, but God is ever making forth his goodneſſe to the creature in creation and preſervation. *Ergo.* 5. That is good which is the centre of all deſires, ſo is God. *Deum omnia appetunt entia, non primo, ſed quia eſſe appetunt*, ſaith *Scaliger.*

Bonum eſt a quo omnia pendent, quodq; omnia appetunt, accipientia ab ipſo principium, ejuſq; penitus indiga, ipſum vero nullius egenum, ipſum ſibi ſufficiens, nihil penitus appetens, menſura omnium atq; terminus. Plotin. lib. 8. Ennead. 1. c. 2. *Deus bonus, imo ipſum bonum eſt, nec aliud quicquam præter bonum.* Triſm. ſer. 2. Pimandri.

prodeſſe omnibus quam opes magnas habere. Tull. de Naturâ Deorum. Lib. 2.

Deus nullo uſpiam modo injuſtus ſed plane juſtiſſimus, nec ei quiſquâ ſimilior inveniri poteſt, quâ qui inter nos juſtiſſimus fuerit. Plato in Theeteto & in Timeo. Deus omnium optimus & ſeliciſſimus, ad hujus ſimilitudinem quo quiſq; propius accedit hoc & melior & beatior dixit Socrates. Rot. lib. 3. Apoph. *Seneca paſſim in Epiſtolis, & in libro de Beat. Vita ca. 20. & in lib. 4. de Benef. cap. 28.*

But

But now to pitch on ſome particulars. We will enquire. 1. What this goodneſſe of God is? 2. How it may be illuſtrated and ſet forth.

1 *Enqu.* What the goodneſſe of God is.

To the firſt I anſwer, Goodneſſe is the perfection of things for which they are deſireable. *Perfectum id eſt cui nihil deeſt*, That is perfect which wants nothing, God is thus good.

His goodneſſe may be thus deſcribed.

It is a communicable attribute, whereby the divine eſſence is in, and of it ſelfe, mercifull, good, liberall, and bountifull, communicating good to the creature[k]; yea to ſpeake properly, God is goodneſſe it ſelfe, for there is no accident in God, whatſoever is in God is God; for God is ſuch as that whatſoever is in him is eſſentiall, ſo that goodneſſe is God, and God is goodneſſe. *Pſal.* 144. 2. *My goodneſſe*, ſo he calls the Lord.

[k] *In Deo nihil eſt quod non eſt ipſe Deus.* Zanch.

2d *Enqu.* To the ſecond Enquiry I anſwer, the goodneſſe of God may be illuſtrated & ſet forth by ſeven Epithites.

1 *Epithite.* Univerſall good. Pſal. 145. 9. Luk. 6. 35.

1. 'Tis ſo communicative, that he is a generall and univerſall good. *Pſal.* 145. 9. *The Lord is good to all, and his tender mercies are over all his works. He is kinde to the unthankfull, and unto the evill*, Luk. 6. 35.

Good

Good to his enemies, yea to all his creatures, *good to man and beaſt.* Pſal. 73. *The whole earth is full of his goodneſſe*; In their creation he made all things perfectly good in themſelves, and relatively good for ſome uſe to others; In their[1] ſuſtentation he continually preſerves and governs them; all their life and motion comes from him; The young ravens taſte of his bounty, he openeth his hand and all the creatures are ſatisfied, *he cauſeth the Sun to ſhine and rain to fall on juſt and unjuſt.* Thus you ſee he ſcatters common beames of his goodneſſe o're the whole creation, &c.

[1] *Vide* Marlorat. in Mat. 5. 45.

Nay to ſhew that God is indeed an univerſall good, let me tell you the very devills and damned in hell do partake of his goodneſſe. For if God be infinite,

[m] Genebrard. in Pſal. 145. 9.

1. In wiſdome, to deviſe ſtill greater and crueller Torments, if he pleaſe.

2. In power, by ſtrong hand to put them, when he will, with eaſe, into execution.

3. In juſtice, eternally and infinitly to puniſh ſin committed againſt it, there being ſufficient foundation of guilt in the creature to cleare and juſtifie God in his proceedings. Then it is evident he could inflict ſorer puniſhments on the damned, then he now doth; for then a thing is infinite when it hath no end, but hath ſtill a farther ſtep to goe. *Ergo.* &c.

Object.

Obj. I but 'tis ſaid, they ſhall have *judgement without mercy*, Jam. 2. 13.

Sol. Tis called *judgement without mercy*, in two reſpects, Duration, and Apprehenſion.

1. [n] In Duration: For they ſhall never to eternity be eaſed of the leaſt jot of that puniſhment once inflicted on them.

2. In Apprehenſion, becauſe the greatneſſe of their inſufferable torments, doth ſwallow up all ſenſe of mercy, and make them think the Lord could not inflict forer puniſhments upon them.

Queſt. But wherein can the Devils partake of this goodneſſe?

Anſ. Why in three things, Being, Mitigation, and Employment.

1. In their very Being, not onely in reſpect of their firſt eſtate, [o] when in the beginning of the world, they were made glorious creatures, ſpirituall, immortall, intellectuall, free, holy, wiſe, powerfull, and the inhabitants of Paradiſe, capable of ſeeing God clearly: But alſo in their preſent condition, they are his Creatures; for he made them Angels, though not He, but ſin made them Devils, and their Being is continued from God, and ſome [p] godly learned have maintained Condemnation to be a leſſe evill then Annihilation.

2. In mitigation of their deſerved puniſhment:

Object.

Sol.

[n] *ubi mors ſine morte, finis ſine fine, defectus ſine defectu, quia & mors ſemper vivit, & finis ſemper incipit, & defectus deficere neſcit.* Greg. mor. l. 9. c. 47. *Vide* I. Yates modell of Divinity, p. 58. & Aug. de Civ. Dei, l. 21. c. 3.

[o] Coloſſ. 1. 16. In the beginning of time not the beginning of eternity. *Amb. Hex. l. 1. c. 4. Aug. de Civ. Dei, l. 11. c. 32.*

[p] Dr. *Twiſſe* lately Prol. to the Aſſembly of Divines; now in glory.

niſhment: For certain it is, they are not puniſhed according to the height of that meaſure of puniſhment which their ſinnes have merited, and Gods wiſdome, juſtice, and power could inflict upon them. For their heynous offence, [q] deſerved not one Hell onely, but a thouſand hells, becauſe in ſo high a State, without any temptation. [r] *Matth.*8.29. And the evill Spirits cryed out, *Art thou come to torment us before the time?* Whence we may conclude, there is a time comming when the Devils ſhall bee more tormented then they are as yet.

q Albin. quæſt. in Geneſ.

r David Dixon in expoſition on Mat. 8.29.

3. In Employment, and in reſpect of their miniſtery, [s] becauſe the chief mirth of Devils is to doe miſchief, & they are moſt pleaſed when God doth uſe them to try the good, or fry the wicked; or if his mercy doe not extend to them in this employment, yet it is undoubtedly ſhewed in them, by bringing light out of darkneſſe, in uſing ſuch impious and bad Agents for effecting of his good ends. And thus the Lord ſuffered Satan to perplex *Job* for his [t] good, though there might be in the Devill a will to deſtroy: *But all power is of God*, Rom. 13. 1.

s *Dæmones ſunt ſpiritus nocendi cupidiſſimi, à juſtitia penitus alieni, ſuperbia tumidi, invidētia lividi, fallacia callidi.* Aug. de Civ. Dei. lib. 8. cap. 12.

t Lombard Sent. l. 2. diſt. 44.

Thus you ſee the very damned and Devils partake of Gods goodneſſe, and that there is no place that can bee imagined, wherein there is not ſome impreſſion of Divine

Divine goodneſſe: And therefore well might *David* ſay, *The Lord is good to all, and his tender mercies are over all his* [u] *works.* When he plagues us, 'tis leſſe then our iniquities deſerve: for God pitieth his own works even then when he puniſhes ours. i.e. our ſinnes. [w] If *Paul* being but one poore veſſell, was ſo richly laden with Divine goodneſſe and patience (as 1 *Tim.* 1. 16.) how is this great Bark of the world then fraught?

2. As Divine goodneſſe is univerſall to all, ſo it is a ſpeciall and peculiar goodneſſe to the elect, 1 *Tim.* 4. 10. He is the Saviour of all (*viz.* in a common way of providence he doth good unto all:) but he is [x] eſpecially good to beleevers. His peculiar goodneſſe to them appeares in his electing love, and chuſing them from eternity out of the maſſe of corruption, to be choſen veſſels of his mercy, and *all ages muſt wonder at his kindneſſe to them in Jeſus Chriſt.* Epheſ. 2. 7. Theſe he inwardly and effectually calls to himſelfe, and having purged and ſanctified them, he adornes them with all the Jewels of grace, and makes them *a peculiar people, zealous of good workes*; he forgives all their unkindneſſes, and *who can tell how oft he offends?* He ſweetens and ſanctifies all their ſtraights, and gives them communion with himſelfe in all conditions; and finally, receives

u God was but 6 dayes in making the world, 7 in deſtroying one Citie *Jericho.* Chryſ.

w *Tho. Goodwin.* Aggr. of ſinning againſt knowledge & mercy. p 97.

2. *Epithite.*

x *Quibus non tantum dat corporalia bona, ſed etiam ſpiritualia, fidem, ſpem, patientiam & cõſtantiam; teſtatur ſanctos vere eſſe curæ Deo, non negligi eos omnino,* Luke 12. 6. Aug. Marlorat in 1 Tim. 4. 10

ceives them up into the clouds, to be in his boſome for ever. Incomprehenſible is his ſweetneſſe and indulgence to his own people, he is exceeding courteous and affable to them; he rayes forth the diſcoveries of peculiar love on them, which makes *more happy then when corn, wine, and oyle increaſeth*, and hereby they lead heaven on earth. [y] Now this is childrens bread, and Dogges may not eat of it; he gives outward bleſſings to the worſt, not in love, but as one flings a bone to a dogge. When [z] *Cyrus* gave *Artabazus* a cup of gold, and *Chryſanthas* a kiſſe (in token of ſpeciall favour) *Artabazus* complained that the cup he gave him, was not ſo good gold as the kiſſe he gave *Chryſanthas*. [a] Why ſo a Chriſtian rejoyces more in the ſweet kiſſes of Chriſts lips, for ſo are the pledges of divine love termed, *Cant.* 1.2. I mean with true ſpirituall bleſſings, then if hee ſhould give him all the treaſures of the world: [b] To be able to ſay, *God is mine*, is better then a thouſand mines of gold, *Pſal.* 144. 15.

3. God is an Independent good. Indeed there is no other Independent Being, though this name be given to ſome: God onely is independent, and hath all in himſelfe and from himſelfe, without reference to others, or being beholding to any for what he is or hath, *Pſal.* 16. 2. [c] *O my ſoul, thou*

[y] *Luce ſolis, vitali ſpiritu, terraq; alimentis omnes communiter fruuntur, ſed benedictio que in Chriſto ſperanda eſt panis filiorum.* Calv. in Mat. 15. 26

[z] *Xenophon.*

[a] *Cœli & terram bonitate implevit, ſed panis dicitur quicquid ad filiorum adoptionem ſpectat.* Calv. ut ſupra.

[b] Dr *Stoughton* in his choyce Sermons.

3d *Epithite.* Independent good.

[c] *H. Ainſworth* in Pſal. 16. 2.

thou haſt ſaid unto the Lord, *My goodneſſe extendeth not unto thee.* The Chaldee reades it, *My good is not given but of thee.* But the Seventy thus, *Of my goods thou haſt no need*; [d] with which your tranſlation ſuits, that ſaith, *My goodneſſe extendeth not to thee. Can a man be profitable to God* (ſaith *Eliphaz*) *Job.* 22. 2. [e] And *if thou be righteous, what giveſt thou him, or what receives hee at thy hand*, ſaith *Elihu? Job* 35. 7. He is *Elſhaddai*, a God of all ſufficiency in himſelfe. *If I were hungry, ſure I would not tell thee*, ſaith God, *for the world is mine, and all the fulneſſe thereof*, Pſal. 50. 12.

[d] *Nihil jubet quod ſibi prodeſt.* Auguſtin.

[e] *Non accedet Deo quicquam utilitatis ſi in innocentia vitam geris, ſicut è contrario nihil damni vel incommodi ex hominum impietate ille accipit.* Fran. Titelman in Job. 22. 2. *Bonorum enim noſtrorum ipſe non indiget; non accipit de domo noſtra vitulos neque de gregibus noſtris hircos: omnia ab ipſo habemus, ut noſtris donis vel bonis non poſſit in aliquo ditior evadere aut beatior, quia ex ſua natura ſibi eſt ſufficientiſſimus, nullius rei indigens vel indigere potens.* Idem in Job 35. 7.

[f] *Vide* Doctor *Preſton* his new Covenant on Gen. 17. 1. pag. 27. & 158

[f] Thus you ſee God is an Independent good, he hath a bottomleſſe fountaine of goodneſſe within him, ſo that he needs not our praiſes, or ſervices, he is moſt perfectly bleſſed, and happy, and glorious in himſelfe, and all the creatures cannot add ſo much to his goodneſſe, or felicity, as a drop doth to the Ocean, or a ſpark unto a Bonfire.

Shall I need to illuſtrate and confirme this truth unto you? It may eaſily be done:

done: Consider three things.

First, God was thus good and happy, and all-sufficient, before the world was, or creature was; therefore on whom should he depend? Psal. 90. *Before the mountaines were made, or the hils were laid, from everlasting thou art God.* He made the world, not that he had need of it, or any thing in it, but to communicate his goodnesse, and to make known his praise. From eternity God was taken up with the surveyes of his own beauties and perfections.

Secondly, that's good which the creature hath, God must needs be the authour of it all: For, *what have we which we have not received?* 1 Cor. 4.7. 'Tis the Spiders Motto, *Nemini debeo*; for she climbs up by a threed of her own weaving, and the matter of it is spun out of her own bowels. But even this creature, and all others, have their *esse* and *bene esse*, being and well-being from God. Wealth, beauty, and honour, &c. all from him; so that there is no room for boasting, we may not *sacrifice to our own net.* Now he must needs be sufficient of himselfe, that is sufficient for all other things. [h] Nay,

Thirdly, that good and [i] perfection

[g] *Nemo hominum quicquam excellentiæ à seipso habet.* Calvinus in 1 Cor. 4.7. *Nam nihil est aut donorum aut charismatum quod spiritui sancto non debet acceptum referri, & quicquid in nobis est aut facultatis aut energiæ, id totum Dei depositum, animis nostris commodatum.* P. Martyr in loc.

[h] *Nō potest sūmus rerū conditor in se non habere quæ rebus à se conditis dedit quemadmodum sol astris.* Hugo de anima. lib. 4. cap. 15.

[i] *Quicquid bonitatis in creatura reperitur id oportet esse ex Deo tanquā fonte omnis boni.* Idem in Matth. 19.17. *creata omnia perfectius sunt in Deo quum in seipso.* Dionys. de Divin. cap. 7.

that

that is in the creature, was firſt in God, and moſt perfect and good there. All was after the divine Image, *Gen.* 1. 27. they depend upon God as the effigies in a Looking-glaſſe on the face, which likewiſe was more perfect in the face before it appeared in the glaſſe. See *Jam.* 1. 17. *Every good and perfect gift comes down from above, & deſcends from the Father of lights.* Mark the ſimilitude: As beames flow from the Sunne, and are of the like nature, but were more perfect in the Sunne ere they flow'd there: ſo all the good which is in the creature, did not onely proceed from God as the Author and Creator, but was firſt in God; certain [k] rayes ſhooting from that *Sunne of Righteouſneſſe*, as Chriſt is called, *Mal.* 4.2. Mans goodneſſe is but the beam, the image, which is not ſo perfect as the Sun, or face; man may be good in the concrete, but the Lord is good in the abſtract.

By theſe three things you ſee God is no borrowed, but a moſt independent good in himſelfe, and that all the creatures neither do, nor can add to it. The bounty of Kings is but as that of the clouds, which though they ſhowre down plentifully, yet they firſt received all from the earth below them. Now GOD hath all in himſelfe, without any dependance on others, [l] but all things as they had their excellency from him,

[k] The *Platoniques* who yet were heathes, held that whatſoever good is in the creature, it is but *ſplendor quidam ſummi illius boni.* A ſparkle or beam of that infinite goodneſſe that is in God. And they ſaid, that then only was the good wch is in the creature rightly uſed, when by it men learned to go up & return to the Creator. Bp. *Cowper* on Pſal. 119.57.

[l] *Pulchrum cœlum, pulchra terra (& ſic pulchra anima) ſed pulchrior qui fecit illa.* Aug.

him, ſo they depend upon him for continuation.

4. God is a Free Good; the goodneſſe of God is free, and therefore it is frequently called *The grace of God*. Free grace and goodneſſe in God are all one. See 1 *Pet.* 2. 3. *If ye have taſted that the Lord is gracious*. Divers think *Peter* hath reference to my Text, and ſo make goodneſſe and graciouſneſſe in God all one. Grace is nothing but the free favour and goodneſſe of God to his people. [m] Rom. 3. 24. *You are juſtified freely by his grace*. Now this excludes not only Gods eying, but our having any foundation of deſert in us, 2 *Tim.* 1. 9. *We are called not according to workes, but his owne purpoſe and grace*. And therefore *Iſai.* 55. 1. 2. [n] you'l ſee God hath no impulſive moving cauſe in him to doe us good, but onely his good will and pleaſure: for there he

4. *Epithite.*

[m] *Nullo enim noſtro merito, ſed ſua ipſius gratia, & ſuapte voluntate ſponteneaque beneficentia impulſus & commotus fecit hæc nobis Deus*, Gaſp. Megan. 2 Tim. 1, 9.

[n] *Quam ſitis inopes & exhauſti ſcio nec poſſe vos pretio tanti boni participes fieri exploratum habeo. Non igitur merita virtutum a vobis, ut ad me adeatis exigo, cum ſitis contaminati flagitiis & criminibus ſummis obnoxii, non munera pietatis atque ſanctitatis efflagito, cum ſceleribus innumerabilibus alligati ſitis non deniq; par & æquale tantis bonis pretium poſco, cum fieri non poſſit, fidē tantum ineenſam & incitatam requiro, ut eam non ſecundum debitum, ſed ſecundum amplitudinem gratiæ meæ remunerem*, Hieronymus Oſorius in Paraph. in Iſai. 55. 1. pag. 206. *Dei gratia vocatur, quia gratis datur*. Aug. in Joan. *Quomodo eſt gratia ſi ex debito reddita?* Idem de Grat. Chriſt. cap. 23. *Niſi gratuita non eſt gratia*. Idem cap. 31. Iſai. 65. 1. 23. Hoſ. 14. 4.

freely invites us to partake of his goodneſſe and ſweetneſſe made out in Chriſt: *Ho! come, come, thirſty ſinners, buy wine and milk without money, and without price, hearken unto me, and eat that which is good, and let your ſoule delight in fatneſſe.* q. d. Taſte me freely, for I am good: Come moneyleſſe, penyleſſe, meritleſſe ſoules, and worthleſſe, graceleſſe ſinners, here is mercy in a Saviours boſome for you. You ſee all the good things of God are freely tendred to all ſinners without reſpect to any merit or defere in men, which would eclipſe free grace, if not extinguiſh it. No, eternall life is *the gift of God*, not wages, but gift; not due, but free. 'Tis called a peny for the labourer, a crown for the conqueroure; not that wee, but Chriſt hath earned it with good ſtore of ſweat and blood, and we by holy lives teſtifie the truth of our faith, which applies Chriſt; and God hath freely, yet firmly promiſed it, and ſo hath made himſelfe a debtor (ſaith *Auſtin*) ſo that ſtill God is a moſt free good.

5 *Epithite.* Abſolute and perfect.

5. God is an abſolute, ſuitable, and perfect good unto the ſoule; Communion with God, and participation of divine goodneſſe and ſweetneſſe is a Chriſtians *Summum Bonum*, his chiefe good*. *Varro* collected out of the Philoſophers bookes 288 things, in which according to their ſeverall

* Sir *Robert Barkley* his *Summum bonum.*

severall conceptions, they would place our *summum bonum*, mans chief good; And thus forsaking, or rather not spying the fountain *they digd unto themselves broken cisterns*, they shot wide and missed the mark, at which *David* aimed *Psal.* 144. 15. *Happy is that people that is in such a case* (*viz.* incircled with all temporall blessings) *yea happy is that people whose God is the Lord.* So your Bibles read it, but the [p] Greek *Septuagint* translates it thus: They count that people blessed that have these things, but I pronounce them happy, who have God for their Lord. Indeed to speak the truth, God in Christ is not onely the chiefe, but onely good of the soule; as *Mat.* 19. 17. *There is none good but one that is God:* Christ as man puts by this Title; There is no absolute compleat good but God; There is nothing the soule wants, but 'tis in God (there is a streaming fountain of light and life in him) and there is nothing can fill and content the soule but God; give the childe rattles and cymballs, yet nothing will still him but the breast; give the soule all the gewgaws and vanities of the world, and the riches of both the *Indies*, yet nothing will quiet the soule but God. The heart (saith *Hugo*) is little, yet it desires great things, it cannot satisfie a bird of prey for its dinner, and yet the whole world cannot satisfie

[p] *Hen. Ainsworth* on Psa. 144. 15. P. 285.

[q] *Mutabiles sumus à bono in malum, & nostra bonitas ad divinam collata, malitiosa.* Theophylact in Mat. 19. 17. *In vetustis exemplaribus legitur, τί με ἐρωτᾶς, &c. Quid me interrogas de Bono? unus est Bonus.* Beza in locū.

ſie it; And how is it poſſible the world, which is globular, ſhould fill the Triangle of mans heart? Some nooks and corners will be empty, it will ſtill range after further ſatisfaction, but God can make us lie down contented, and ſee heaven opened before us. In all other things there is ſome diſproportion, imperfection, or emptineſſe, but in God fullneſſe dwells, and there is no deficiency in him, [r] naked Chriſt can make *Job* on the dunghill happy; The [f]ſoule that hath God ſaith it hath enough, nay wiſhes ſhe may be able to manage her joyes, and that the heart may not be too little for the comforts, and ſo break as old bottles filled with new wine, which was *Davids* feare, *Pſal.* 119.20. For,

6. God is a moſt deſireable and delectable good; for the object of the will is good, nothing can be good but it is deſired, and nothing is deſired but [t]'tis really or ſeemingly good [t]; Now if goodneſſe be that which all deſire, and if all deſires be bent upon goodneſſe, then it muſt needs follow that all undeceived Chriſtiãs (who formerly miſtook their good) muſt needs deſire God the author of all good, Chriſt is the deſire & delight of Nations. As *John* leaned in Chriſts boſome, ſo doe all beleevers, and they ſolace themſelves in his embraces: [u] *Auſtin* ſpake ſweetly, Thou O Lord, haſt made

[r] *Habenti Deum nihil poteſt deeſſe.* Cyprian

[f] *Perdiderat omnia illa quæ dederat Deus ſed habebat ipſum qui omnia dederat, Deum.*

6 Epithite. Delectable good.

[t] *Beatitudo hominis eſt guſtus bonitatis D.i.* Scultetus in Pſal. 34. 6. pag. 272.

[u] *Feciſti nos domine propter te & ſemper inquietum eſt cor noſtrum donec requieſcat in te.* &c. Auguſt. confeſſ. lib. 1. cap. 3

made us for thee (thou art the loadſtone of our hearts, and the centre of our joyes) our poore hearts are never at quiet till they reſt in thee, our ſoules hanker after thee, when ſhall wee fully enjoy thee? As the Needle in a Diall ſtill trembles till it ſettle in the North poynt, ſo with *Noahs* [w] dove, the ſoule hovers up and down till it reſt upon the Ark Jeſus Chriſt; ſaying with *David*, *Return to thy reſt, O my ſoul, for the Lord hath dealt bountifully with thee:* now looſe thy ſelfe in a labyrinth of ſpirituall enjoyments. You ſee God is the moſt ſweet good, pleaſing and filling the ſoule with rich delight, and therefore here we are bid to taſte how good. *i. e.* how ſweet and delectable the Lord is; 'Tis uſually ſet out by [x] marrow and fatneſſe, to ſet forth his unconceivable ſweetneſſe. Oh there's amazing and raviſhing ſweetneſſe in the ſenſe of divine goodneſſe, that will drown all worldly ſweetneſſe (as the Sunne the Starres) and ſerve to uphold and revive the ſoule in the greateſt tryalls; This made the Martyrs to deny themſelves in all that is deare to fleſh and bloud, and embrace Chriſt and the ſtake together, for they were ſatisfied with divine goodneſſe, *Jer.* 31. 14.

w Of the ſending forth of this Dove, and of her returning unto *Noah* (whom Heathens name *Deucalion*) there is expreſſe mention in *Plutarch. Dialog. de Induſt. Animal.* This was a lively emblem of the ſoules reſting in Chriſt, who was typified by the Ark. *Amſworth.*

x Pſal. 63. 5. Marrow and fatneſſe. Both words in the originall ſignifie fatneſſe, and hereby is meant ſatiety of divine pleaſures, as Pſal. 36. 9. *Idem. Ornabit Deus opiparè convivium conquiſitiſſimis epulis & vino puriſſimo atq; defæcatiſſimo diligenter extructum & omnes nationes invitabit qui vocati*

cum incensâ fide convenerint, participes suæ clementiæ, atq; benignitatis efficiet. H. Osorius in Paraph. in Isaiam 26. 6. v. Pag. 80. *Vid.* Psal. 65. 11. Isa. 55. 2. *Me audite & eritis repente bonorum divinorum ubertate completi, animiq; vestri præ rerum cœlestium saturitate & copiâ, erunt ingenti gaudio cumulati.* Idem. Pag. 201. *Ignatius* the Martyr cryed, *Ignis, crux, bestiæ, tota in me tormenta diaboli veniant tantum ut Christo fruar.* Drex. 12. Sig. Præd. Pag. 135.

7. Epithite. Eternall good.

7. and lastly, God is an eternall good, a lasting and an everlasting good. How often is this comfortable word repeated in the book of Psalmes; *The Lord is good and his mercy endureth for ever*, Psal. 100. 5. and 106. 1. Now God is an eternall good essentially and relatively, as the Schools distinguish.

1. Essentially he is α [y] and ω, without beginning or end, like a circle; Now God is goodnesse who is thus eternall, and goodnesse is the divine essence, therefore it must needs be as eternall as God. Some things have a beginning but no ending, as Angels and mens soules. Some things have no beginning and yet have an end, as the decrees in their finall accomplishment; some things both beginning and ending, as all sublunary things, but God and his goodnesse have neither beginning nor ending.

[y] *Facile æternitas Dei evincitur. Nam* 1. *Deus est suum esse uniforme, ergo etiam est sua æternitas,* Tho. Aquin. p. 1. q. 10. ar. 2. 2. *Sive motus ab æterno ponatur, quod dicit Philosophus, sive in tempore cœpisse asseratur, quod dicit veritas, perindè est ad æternitatem Dei commonstrandam.* Gerhardi Loc. Theolog. Tom. 1. pag. 120.

2. God

2. God is an eternall good relatively in respect of others to whom this goodnesse doth peculiarly belong, and that two wayes.

1. *Ex Parte Ante*, looking to their election. *Eph.* 1. 4. *He hath chosen us before the foundation of the world.* No new thought can happen to the minde of God, for then he should be subject to change, and therefore all his thoughts of love and goodnesse must needs be as eternall as himselfe; And as this is a wonderfull prop to beleevers in their greatest tryalls; so the decrees of God are miserably abused by some, as two Martyrs [z] *Bradford* and [a] *Philpot* with griefe observed.

2. *Ex Parte Post*, Eying their Glorification, for as his purposes of doing good were without beginning, so his executions in bestowing good are without end. *Psal.* 117. 2. *His mercifull kindnesse is great, and his truth endureth for ever*; and, *we shall be for ever with the Lord*, 1 *Thes.* 4. 17. Eternity is the heaven of heaven [b]. When a thousand millions of yeares are run out, heaven shall be the same, and the glorified Saints the same; Whom he loves once he loves unto the end: *Thou shalt see an end of all perfections under the Sunne*, but of Gods goodnesse to beleevers there shall be no end.

[z] Acts and Mon. *fol.* 1663.
[a] Idem *fol.* 1505.

[b] The Saints happinesse in heaven, *nullâ rerum vicissitudine tolletur vel minuetur.* Adam. Sasbout. Hom. 2. in Gen. 3. 19. *Gaudium in fine, sed gaudium sine fine.* Bernard. de Diverf. 19. *Amiantus* is a stone that can never be defiled

led. *Iſidor. Etym. lib.* 16. *cap.* 4. And *Amarantus* a moſt curious flower, that being gathered continues a long time freſh and greene. *Clemens Pædagog. in lib.* 1. *cap.* 8. Well, the Saints one day ſhall weare ſuch a crown as ſhall be ſtudded with the ſtone *Amiantus*, and garniſhed with the flower *Amarantus*. For *Peter* ſaith, *'tis undefiled and that fadeth not away.* 1 Pet. 1. 4. Trap.

1 *Uſe.*

Here is matter of reproofe, or rather lamentation. 1. Over ſuch as have lived without taſting this goodneſſe all their dayes; How many have waſted the greateſt part of their precious and irrecoverable time, and are ſo beſotted and taken up with outward things, good in their kinde and place, that to this day they are ignorant of divine ſweetneſſe, & have lived without any ſenſe of this goodneſſe ever ſince they were born. 2. Over all that ſinne againſt this infinite goodneſſe, theſe preſume upon God, and ſinne that grace may abound. Nothing is more common then to be drawn by the mercy of God to all licentiouſneſſe. Tell men of ſinne, and they tuſh at it[d]—Whoh! God is good, and Chriſt hath dyed, and at what time ſoever, &c. Thus the greateſt motive to obedience is made an encouragement to prophaneneſſe, but this will prove a ſad aggravation of all thy unkindneſſe, and abuſed patience will turne into fury. *Exod.* 34. 6, 7. *He is abundant in goodneſſe, and will by no means cleare the guilty*, i.e. Obſtinate, impenitent wretches, that *deſpiſe his good-*

[d] *An quia Deus bonus eſt idcò tu malus?* Ambroſ. *Pravi cordis eſt id.ò malum eſſe quia Deus bonus eſt.* Bernard in Cant.

goodneſſe[e]. Rom. 2. 4. And ſo *treaſure up to themſelves wrath againſt the day of wrath.* Ah fooliſh and perverſe ſinners, doe you thus requite the Lord for all his goodneſſe, and wiſh no better to your own ſoules? The Lord give you hearts to conſider where you are, what you are doing, and whither you are going; As yet you behold the white flagge of mercy, but God will ſhortly hang out his black flagge of defiance, and then laugh you to ſcorn, &c.

[e] *Ergò ubi non regnat Dei timor, ſecuritas in rebus proſperis eſt contemptus ac ludibrium immenſæ ejus bonitatis. unde ſequitur graviores pœnas jure dari eos quibus in hac vita Deus frustrà pepercerit.* Calvin in Rom. 2. 4. *Cavendum ergò ne illicito bonorum abuſu infelicem hunc theſaurum nobis reponamus.* Idem in Rom. 2. 5.

2 *Uſe.* Is the Lord ſo exceeding good, then [f] *let not any man ſay when he is tempted, he is tempted of God,* James 1. 13. *God tempts no man.* Why? He is goodneſſe it ſelfe; That which is good of it ſelfe hath no evill mixed with it; Honey hath no ſowre in it, the Sunne hath no darkneſſe, and God is nothing but goodneſſe, and therefore cannot tempt men to ſin. Yea but ſome will ſay, he decreed my ſin, for nothing comes to paſſe without his will, and the ſecond cauſes move not unleſſe they be moved by the firſt. I anſwer; The firſt cauſe is not the cauſe of the error that is in the motion of

2 *Uſe.*

[f] *Deus, inquit, naturâ bonus eſt, nullis malis ſollicitari poteſt, ideoq; neminem ſollicitat ad mala.* Bulling. in Jacob. 1. 13. *Deus malum non appetit ergò neq; malè agendi nobis author eſt.* Calvinus. *Deo reprehenſe non irrogatur aliquid quo homo ſit deterior, ſed tantum non rogatur quo fiat melior.* Auguſtin.

the

the ſecond, though it be the cauſe of the motion. As in the wheeles of a Clock, the principall wheele with his motion turns about the leſſer, yet if there be any error in the motion of a leſſer wheele for want of a tooth, or the like, it is no cauſe at all thereof. Now ſin is not properly a motion, but an error in the motion of thy heart. Gods will being the firſt cauſe produceth the motions of the heart, for *in him we live, move, and have our being*, but if there be any ſin, any errour in the motion of thy heart, thine own will is the cauſe thereof, God onely withdraws his grace from thee, and leaves thee to thy ſelfe, as not being bound unto thee: He doth not urge thee nor preſſe thee unto ſin, he doth not infuſe or inſtill into thy minde any wicked motions (as doth Satan) he onely leaves thee to thy luſts. [g] Biſhop *Davenant* ſaith well, Preterition or Reprobation is not a decree neceſſitating men to ſin, but a decree permitting men not elect out of the freedome of their own wills to neglect and abuſe ſuch meanes as God hath appointed for ſalvation. [h] *Fulgentius*, [i] *Proſper*, [k] *Zanchy*, [l] *Suarez*, and [m] *Calvin*, all ſay the ſame thing. Divines holding reprobation ſay no more then this, that God hath a hand in the production of ſinfull Actions, but not as they have *formalem rationem peccati*, he is not the cauſe

[g] Biſh. *Davenant* in his Animadverſions on a Treatiſe called *Gods love to mankinde*. pag. 49. 69. 113. 137. 144. 162. and 164.
[h] *Fulgent. ad Monim. lib.* 1. *cap.* 17.
[i] *Proſper. ad object. Vincent. ſp.* 3.
[k] *Zanch. de Naturâ Dei lib.* 5. *pag.* 712.
[l] *Suarez in opuſc. lib.* 2. *pag.* 175.
[m] *Calvin* on 2 *Theſſ.* 2.

cause of the Obliquity or sinfulnesse of the Action, but leaves us to our perverse wills, and [a] *Aquinas* himselfe confesseth this, although I confesse a learned Divine hath gone too far of late. But hath not Christ taught us to pray the Father, he would not *lead us into Tentation?* I answer, the meaning is this, We pray that God would neither suffer us to be led by others, nor lead us himselfe judicially into tentation.

[a] In 1. *Aquin. qu.* 19. *p.* 436. and *Valentianus in opusc. lib.* 2. *cap.* 1. *pag.* 126.

1. That he would not suffer others and deliver us up to the world, Satan, or our own lusts, to be tempted and conquered by them; For none can tempt us without leave from God, as in the case of *Ahab* and *Job*. Now wee pray not that God would never let us once be tempted, but that he would uphold us, give us strength to withstand, 1 *Cor.* 10. 13. Or policy to escape it, and that he would make us watchfull, patient, and victorious, that it may turne for our good.

2. We pray that he would not lead us [o] with the left hand of justice into Tentation in a judiciall manner, [p] punishing one sin with another, as 2 *Sam.* 24. 1. *Psal.* 81. 3. *Rom.* 1. 28. *Eph.* 4. 18. *Act.* 5. 3. 2 *Tim.* 2. 15. which he doth for these sinnes [q] especially.

[o] Sir *Richard Baker* on the Lords Prayer. *pag.* 186.
[p] *Chemnit. in harmon. C.* 51. *pag.* 621.
[q] *Ward* on *Mat.* 6. 13. *pag.* 316.

1. Ignorance, *Rom.* 2. 21. 2 *Cor.* 4. 4.

2. Inconstancy & wavering in Religion. *Eph.* 4. 14. *Rom.* 1. 25.

3. Se-

3. Security and ſlighting of Gods calls, *Prov.* 1. 24. &c. 29, 30. 1 *King.* 22. 8.

4. Cleaving to ſome boſome ſinne, *Rom.* 1. 26. 29. 2 *Pet.* 2. 12, 13. eſpecially if through back-ſliding and Apoſtaſie, 2. *Pet.* 20, 21, 22.

5. Calumniating and ſcandalizing of God and Religion, *Rom.* 1. 21. Thus you ſee, that although we are taught to pray God not to lead us into tentation [t], yet he cannot be ſaid to allure or tempt any man to ſin, his goodneſſe is ſuch.

[t] *Hæc loquendi formâ utitur, ne nos inducas in Tentationẽ, non quod Deus quenquam tentat, ſed quia Deus non modo Satanæ libidini nos permittit; ut ignem concupiſcentiæ accendat, ſed eo utitur iræ ſuæ miniſtro quoties vult homines in exitium præcipites agere, ipſe quoq; ſuo modo in Tentationem inducit.* Calvinus in Matth. 6. 13. *Imbecilles ſumus homines, ideò non debemus noſmetipſos in Tentationes injicere, ſed ſi inciderimus orandum ne abſorbeamur à tentatione; Abſorptus enim & victus ille in profundum Tentationis inductus eſt, at non item qui incidit & vincit.* Theophylact. Enar. in Mat. 6. 13. In 8vo. Pag. 16.

3. *Uſe.*

3. Next is the Lord ſo exceeding good, then beleeve not calumnies, for heretiques have ſaid even of God, that he is not good, who yet is goodneſſe it ſelfe. *Sardian* began it, and *Marcion* after him (ſaith *Tertullian*,) *Marcion* being excommunicated for uncleanneſſe, in envy taught that blaſphemy [r] and *Bonum juſtitiæ* are all one, and it is in order to his own glory. *Tertull. contra Marcion. lib.* 2. *cap.* 14.

[r] He urged *Amos* 3. 6. But *malum Pœnæ*

Chryſoſtome

Chryſoſtome ſaith, he had conference with a *Marcioniſte*, and the blaſphemer reaſoned thus; God is not good becauſe he takes account of ſin, &c. To whom the Father anſwered, God is therefore good, for if men now exceed Lyons and Beares and Tygres, what then would they doe if God ſhould take no account of ſinne; And [t] *Ambroſe* ſaith, the goodneſſe of God is ſeene in his harſhneſſe and ſeverity againſt ſinne, which doth not onely diſhonour God, but debaſe us. So that you ſee God is good although he takes an account of ſinne, let heretiques and blaſphemers think and ſay what they will. Well, Brethren, the ſervant is not better then his Maſter, remember God and Chriſt and the Saints have been ſlandered and falſely accuſed before you, and therefore think it no new thing, if you meet with like uſage. Was not [u] Chriſt that *went up and downe doing good*, and was goodneſſe it ſelfe, was not he termed *a wine-bibber, a blaſphemer, a Devill? Yet being reviled, he reviled not againe*, ſaith *Peter*; All the Saints before you have taſted of the ſame cup.

[t] *Etiam in ſeveritate eſt bonitas Dei, ut recurrat unuſquiſq; caſtigatus, & pedem referat à peccatis & ad tramitē, bonamq; converſationē revertatur.* Ambroſ.

[u] *Quum dira in eum congererent convitia Judæi & horum primores Phariſæi & Scribæ, quumq; non deeſſent graviſſima ſcelera quæ Dominus ipſe Chriſtus in adverſarios potuiſſet ejaculari, obticuit tamen, imò pro hoſtibus ſuis Patrem obſecravit cæcitatis eorum miſertus.* Bullinger. in 1 Pet. 2. 23.

Amos

Amos was accuſed by *Amaziah*, as one that preachs againſt the King: and *Ezra* 4. the King is told, that if the Jewes rebuild the wall, they will pay no Toll nor Tribute: *Paul* was called *a peſtilent fellow, and a mover of ſedition*: *Calvin*, *Beza*, and *Bucer* accuſed as layers of ſedition, of rebellion. Was not *Luther* called the very Trumpet of rebellion, and *Elias the troubler of Iſrael*? The Arrians charged *Athanaſius* with adultery, murder, and witchcraft; ſo true was that propheſie of Chriſt, *Men ſhall hate you, and ſpeak all manner of evill falſly for my names ſake*. As it is a great ſinne to invent, coyn, and [w] raiſe ſlanders to beſpatter innocency, which is very rife in our dayes, even among Profeſſors of different judgements, [x] ſo it is no leſſe a ſinne to heare, beleeve, and blaze ſlanders; [y] and beleevers ought to make good uſe of ſlanders, and *not return railing for railing*.

w Prov. 22. 1. Eph. 4. 31. Exod. 23. 1. Prov. 3. 29. Exod. 22. 28.
x 1 Tim. 5. 19. Levit. 19. 16. 1 Cor. 13. 5. 1 Sam. 24. 9. Prov. 17. 4. Pſal. 15. 3. Mat. 18 15. Prov. 10. 18. 1 Theſſ. 4. 11. Geneſ. 18. 21.
y 2 Kings 19. 14. 18. Pſal. 31. 18. 20. 1 Pet. 2. 12. & 1 Pet. 3. 16. and ſee the 9 verſe. Eccleſ. 7. 21, Pſal. 38. 12, 13. Eliſe Prov 15. 1. 15. Prov. 26. 4. Job 27. 5. Pſal. 37. 6. Iſai. 61. 7. 1 Pet. 4. 14. and Matth. 5. 12.

4 Uſe.

z Pſal. 31. 19. and 21. 33.

4. Admire the goodneſſe of Gods Nature, let it kindle in our hearts [z] deſires after him: He is provoked every day, and yet he ſpares us, and he would fain overcome our evill with his good. *Heare O Heavens, and*

and give eare O earth, let Angels and Men stand gazing and wondring at the matchlesse goodnesse of God. Oh how should this singe our affections, and make us all in love, yea all love to Christ. [a] *O love the Lord all ye Saints*, here is a Load-stone to draw your hearts, the goodnesse of God to beleevers: we live upon his goodnesse every moment, no subsisting without it. Oh the unsearchable riches of Free Grace! [c] You may love and prize other things, and yet not enjoy them; whosoever loves God is one with him, which was a sweet meditation of *Guigo*.

5. *Is* the Lord so exceeding good? Oh then delight not to grieve him, feare to displease him; can you find in your hearts to anger such a God, as is goodnesse & sweetnesse it selfe? Who would provoke such a God? What delight can you take in sadding the heart of Christ, which overflows with love, and all this to make work for repentance, to valle his face from you, for in very faithfulnesse he must frown and afflict you. *Bernard* saith, for a man to doe good for good is naturall, to doe evill for evill is sinfull, but for a man to doe evill for good, is Diabolicall. *There is mercy* [d] *with God that he may be feared*, Psalm 130.

[a] *Ama unum illud bonum in quo omne bonum est & sufficit*, Anselm. in Prosol. cap. 25.

[b] *Nisi Deus bonus esset super, terra quis stare posset?* Amb. in Psal. 119.

[c] *Ama quod amando carere nequeas.* Guigo Med. cap. 17.

5. *Use.*

[d] There is an active filiall, as well as a passive slavish feare: where justice breeds but stubbornesse, mercy breeds reverence. *Res est solliciti plena timoris amor.* Sir *Richard Baker* on Psal. 130. 4. p. 189. Justice perhaps may have the knee of feare, yet none but Mercy hath her heart. *Id. ibid.*

4. *The*

4. The [c] long-suffering and goodnesse of God should lead us to repentance, Rom. 2. 4. [f] And it is said of Beleevers, They shall feare the Lord and his goodnesse in the latter dayes, Hos. 3. 5.

[c] Deus Opt. Max. μακροθυμία. i. e. Longanimitate probat genus humanum, Procopius in Reg. lib. 3. c. 19.

[f] Davidem Regem suum, i. e. Christum ejus filium. Nomen Patris pro Filio frequentissimum est in Scripturis, David pro Christo. Hier. Zanchius in Hos. 3. 5. (& bonitatem ejus) Indicat ergo Deum non apparaturum formidabilem neq; terribilem, sed clementem & bonum, ideoque illos suaviter ad se attracturum sua bonitate ut ei sponte & hilariter inserviant; Nec apparet ita bonus & clemens nisi in Christo, quia per Christum solum Dei bonitas nobis, gustanda proponitur & communicatur Id. ibid. pag. 58. & 64.

6 Use.

6. See and examine if the Lord be good to you in this peculiar manner, enquire whether you have interest in this God and all his goodnesse, whether on good grounds you can say with *David*, My [g] goodnesse, my fortresse, my deliverer, Psa. 144. 2.

[g] Nostra plus aliis placent, P. Syr.

1. Art thou purged from thy defilements, and art thou pure in heart? Then God is peculiarly good to thee, *Psal.* 73. 1. *Truly God is good to Israel, even such as are of a clean heart.* Except thou art clean, he cannot with honour love thee, and did not he love thee first, thou couldst not be made clean.

2. Dost thou continually feare him, and walk as under his piercing eye? 'Twas a true saying of *Bernard*, [h] Onely the sonnes of wrath feare not wrath. *Psal.* 31. 19. *O how great-*

[h] Soli filii iræ iram non sentiunt. Bern. in Ep 256.

great is thy goodneſſe which thou haſt laid up for them that feare thee? God is to be feared ([i] ſaith *Gregory*) that he may not be feared; and they that feare God (ſaith *Origen*) feare nothing elſe [k].

3. Are all the ſtakes of thy truſt and confidence pitcht in God? Doſt thou run to him in diſtreſſe, and poure out thy complaints in his boſome? See *Pſal.* 31.19. *How great is thy goodneſſe which thou haſt wrought for them that truſt in thee? The juſt ſhall live by faith*, their continuall dependance is on God. Nay,

4. Doſt thou but long and thirſt after him, and vehemently wiſh thou hadſt intereſt in him and all his goodneſſe, certainly God is thine. *Pſal.* 107.9. *Hee ſatisfies the longing ſoule, and fills the hungry ſoule with goodnes.* When a woman longs for dainties ſhe hears of, 'tis a ſign (ſaith one) ſhe is breeding; and if qualms of ſickneſſe come on her, it argues ſhe is wth child: and ſo if thou long'ſt after Chriſt, and grace, & comfort, and if thou art ſick of love, be aſſured that Chriſt is formed in you. [l]True deſires are the breathings of a broken heart, which God will not deſpiſe. There may be faint wiſhings and wouldings in the worſt, thus *Balaam* deſired to dye the death of the righteous, but cared not to live their life; and *Pilate* deſired to know what was truth, but

[i] *Timendus ne timeatur*, Greg in Evang. 26.
[k] *Timor timore ut clavus clavo pellitur*, ſaith one, *Qui timet Deum, timet nihil præter eum.* Origen in Levit. 16.
[l] *Traps* Expoſ. of Mat. 5.6.

[m] *Carnales nō curant quevere quæ tamen deſiderat invenire, cupientes conſequi ſed non ſequi.* Bernard.

staid not to heare it [m]. But our deſires, as they muſt be ardent and violent, ſo alſo impatient and laborious, ſeconded with endeavours after the thing deſired. Now if you find in your ſelves theſe foure things, Purity, Feare, Truſt and Deſire, conclude with *David*, God is your goodneſſe.

7. *Uſe.*

7. This ſhould perſwade ſinners that are ignorant of divine ſweetneſſe, to try God and his wayes: this is the main duty that is urged in the Text, *Taſte and ſee how good the Lord is*; that is, take delight in his Word, venture upon him, yeeld up your ſelves to his ſervice, and turne your feet into his Teſtimonies: [n] you will ſoone get *hidden Manna*, and have morſels to eat the world knowes not of, you will quickly reliſh Divine ſweetneſſe, and blame your ſelves you taſted it no ſooner. As [o] *Paul* lookt upon himſelfe as *one born out of due time*, becauſe he was converted no ſooner, 1 *Cor.* 15. 8. Thou wilt ſmite on the thigh and ſay, Ah wretch that I am, what have I done, and where have I been all this while? Why have I been ſuch a ſtranger to God hitherto? O that I could heare you thus chiding and rating your ſelves in this reſpect!

[n] *Ab illis qui guſtarunt mira cum dulcedine percipitur nova vita. Vobis itaq; optimi fratres, novum hoc videri non debet ſiquidem guſtaſtis quam benignus ſit. Deus.* Muſculus

[o] Annot. on the Bible printed 1645. and *Sa. Moore* in his Chriſtians heart drawn out to Chriſt. pag. 17.

8. *Uſe.*

8. Let beleevers be thankfull for all this goodneſſe; *O give unto the Lord the honour due unto his Name, and worſhip him withholy worſhip.*

worship. You can sing those new Songs, which none can learn but the redeemed from the earth. Every one cannot finger *Davids* Harp, *the upright in heart shall glory*; the nightingale is welcome into your gardens, but not the Skreech-owle. 'Tis Angels work, and should bee our delight. p Surely you will lose nothing by lifting up God in your praises, and *praise is comely for the upright*, 'tis all the rent you pay to God for his goodnesse. q Have you not cause of thankfulnesse? What greater felicity then to be the object of Divine love? God hath given you Christ, and with him all things. Oh therefore know well your happinesse, that so your sleep may be pleasant to you, your hearts may be filled with joy, and your mouthes with praises.

p *Ascensus gratiarum est, descensus gratiæ.* Bernard.

q *Amnem sequatur qui viam vult ad mare.* Plautus. *Origo fontium omnium mare, bonorum omnium Deus.* Bern. in Cant

9. Imitate God in goodnesse, and *be yee followers of God as deare children*, strive to be *holy as he is holy, perfect as he is perfect, mercifull as he is mercifull*, good as he is good. Be good and doe good, as to all men, so *especially to the houshold of faith*: r strive to imitate so sacred a nature, and though you must needs come infinitly short, yet delight to write after so fair a Copie. *James* bids us *be easily intreated, full of mercy and good workes*; and *Paul* saith, *Be kinde one to another, courteous, tender-hearted, forgiving one another, as God for Christs sake hath forgiven*

9. *Use.*

r *Summa religionis est imitari quem colis.* August.

you, [r] leſt God repent of all his goodneſſe to you.

[r] *Miſericordiam qui non præſtat alteri, tollit ſibi.* Chryſologus in Serm. 43.

10. *Uſe.* 10. Eſteeme nothing ſweet or good any further then you can finde or enjoy God in it; for all goodneſſe is derived from him, and without him is nothing good that is good. *Auſtin* loved to read *Tully* before his converſion, but not ſo much afterwards, *quia nomen Jeſu non erat ibi*, he could not find Chriſt named there, *Tully* was unacquainted with God. [t] The Jewes, ſay the Rabbins, throw the Book of *Eſter* to the ground ere they read it, becauſe the name of God is not once there. The thing I aim at is this, Look how much of God you can find in any creature, in any mercy, in any duty, and ſo much of reall comfort you may expect in them; for God is good, and nothing is good without him.

[t] Dr. *Stoughton in his love ſick Spouſe* p. 133.

11. *Uſe.* Laſtly, keep in with this good God, and as the Apoſtle adviſeth you, be carefull to *abide in his goodneſſe*, Rom. 11. 22. that is, having taſted divine ſweetneſſe, drive a conſtant trade with God, keep daily correſpondence with Chriſt, that ſo you may be preſerved in communion with heaven. [u] God forſakes none, but they firſt forſake him. True, once gracious and ever gracious; but know, men may dream they have grace,

[u] *Deus priuſ quam deſeratur neminem deſerit.* Auguſtin.

grace, and yet be deceived, and ſuch as have grace may want comfort, and but juſt ſcramble to heaven. w To conclude, keep cloſe unto your God, prize his preſence, adore his diſcoveries, admire his bounty, implore his aid, and attend his calls, ſo ſhall God take delight in you, and you in Him. *Amen.*

w Be not like a waning, but like a new Moon, that is, increaſing. Many begin glorioufly, but end ſhamefully, our end muſt be beſt. El. Par. on Rom. p. 192 *Illi permanent in Dei bonitate qui retinent fidem & bonam conſcientiam.* Nic. Hemingius in Rom. 11. 22. *Fruſtra velociter currit, qui priuſquam ad metas venerit, deficit.* Greg. Mor. lib. 2. cap. 40.

MESSIAH'S SPLENDOR;

OR

THE GLIMPSED GLORY OF A BEAUTIOUS CHRIST.

BY ROBERT DINGLEY,
Minister of the Gospel.

And he shall be as the light of the morning, when the Sun riseth. 2 Sam. 23. 4.

I Jesus am the bright Morning-Starre. Rev. 22. 16.

A light to lighten the Gentiles, and the Glory of thy people Israel. Luk. 2. 32.

Lumen est umbra Dei; & Deus est lumen luminis. *Plato. Pol. 6.*

LONDON;
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1649.

UMI

TO
THE HONORED and religious Lady,
Mris *Elizabeth* St *Johns*, wife to the truly Honourable Patriot, *Oliver Saint-Johns*, Lord chiefe Justice of the common Pleas.
As also
To her worthy and vertuous sister Mris *Mary Langhorn*, wife to Mr *William Langhorn*, Esquire, *R. D.*

dedicates his Book, and wishes an abundance of Grace here, and eternall enjoyments of God in Glory.

THe light of the Gospel is as the Sun which shines more and more unto the perfect day. [a] Knowlegde shall cover the earth, as waters the [b] Sea. The light of the [c] Moon shall be as the light of the Sun, and the light of the Sun as the light of seven dayes. Now, if ever, are these Scriptures fullfilling, a great light appeares, and in the midst of this light you are not in darkenesse, but [d] the day-starre is risen in your hearts: Oh shut not your eyes against any truth of God, rest not in the things you have received, but [e] grow in grace, and in the know-

[a] *Eo hominem virtute præstantē sub vehit ut non ante ascendendi finē faciat, quam ad summum illud præstantissimumq; lumen pervenit.* Dr Jermin out of *Nazianzen.*
[b] Hab. 2. 14.
[c] Isa. 30. 26.
[d] 2 Pet. 1. 19.
[e] 2 Pet. 3. 18.

knowledge of Christ. [f] Many there are *who of faith make shipwrack. Try* [g] *all things,* but *hold fast that which is good:* You have formerly honoured mee with your attention when I was present among you [h], * you were indeed the fairest flowers in my garden, and much encouragement I received from you in my Ministry, for which I blesse God, and you, and for all the favours you have shewed mee: Be pleased now to peruse these notes, which I acknowledge unworthy your piercing and judicious eyes: The subject of these Sermons is *Christ in his beauty,* [i] shedding his rayes of glory on all that stand round about him; This should be [k] the subject of all our Sermons, who are the Messiahs Paranymphs [l], *under-suitors for Christ:* 'Tis a mercy to enjoy the light of the Sun [m], much more the bright beames of Gospel-Discoveries. *Let us walk in this light,* and live up to it, let us prize it, and rejoyce in it: Now the good Lord bring your hearts more and more in love with Christ, and helpe you so to live in him, and to him now, that shortly you may enjoy [n] endlesse felicity in his bosome; This shall be his prayer for you that is

Novemb. 4. 1648.

Your servant in Christ,

ROBERT DINGLEY.

[f] 1 Tim. 1. 19.
[g] 1 Thes. 5. 21.

[h] At *Barnes* in *Surrey.*
* And you were members of my Congregation.

[i] *Effluens plenus manet.* Theophylact.
[k] 1 Cor. 2. 2.
[l] 2 Cor. 5. 20.

[m] Of old it grew into a Proverb, *Satius esse solē non lucere, quam Chrysostomum non docere.*

[n] *Gaudium in fine, sed sine fine.* Bern. de divers. 19.

To the Wel-disposed Reader.

HEre are two desireable Suns: and what so much as these are the desire of Nations? Now who that's wise covets not discoveries of the chiefe of them? This judicious Authors rendition of the Righteous Suns worth, ha's warm'd my heart, God grant it cooles not thine by accident.

Per metaphoram, filius Dei vocatur Ἥλιος δικαιοσύνης. *Sol justitiæ.* Mal. 4. 2. *Vide* Matth. 17. 2.

Christ as a Sunne is a publick good; He's a servant to Saints, *He came not to be ministred unto, but to minister:* He's a great one, yet Sunlike serves he his inferiours. Stand and wonder at this. The Sun's that vast vessell into which the light naturall was gather'd at first, which

Matth. 20. 28.

שמש Sol qui significat servum, à שמש Chaldæis ministrare. Dan. 7. 10. Quod verbum in Chaldaica paraphrasi Gen. 40. v. 4. usurpatur. & sic dictus, quod in administrando lumine totius mundi minister sit. He took upon him the form of a servant, Phil. 2. 7. Non solum servivit subesse, sed quasi malè servivit vanulare. Bern. ter. quart. Heb. Cant 1. 13. Exod. 16. 21.

till then was scatter'd in the Heavens intire Body. But behold! this feeling Author shewes thee an higher Sun, fill'd with all light spirituall, light marvellous: Christians, where's your admiration and adoration of this glorious Sun? Behold, you that love to see him, he's a bundle of Myrrh to you; let him lie all night between your breasts: in your nights of sorrowes and sharpest sufferings, improve him heartily, and use him kindly. For did not he open his Armes, Heart and Bowels in the night of his heavinesse, to embrace, heale and save you?

Would'st thou be thawed, *melted*, and well moulded into an heavenly Frame? In this elaborate Treatise thou hast a glimpse of the means. Lov'st thou to be scorched kindly, and not consumed? Let this *Sun look upon* thee. What but this brings forth thy fruit, ripens that which ha's *root*, & withers that which ha's none? Desirest

Cant. 1. 6.

thou

thou to be warmed, heated, inlivened, and cloathed? Christs presence as an huge Sun effects all this, and makes thy soule (his heavenly plant) to thrive. The woman, the Church which *John* saw in his Visions, *was cloathed with the Sun*, i. e. Jesus Christ, *& uxor fulget radiis mariti*; even the Spouse shines out in the beames of her Husbands beauty. *They shall shine as the Sun in the Kingdom of their Father.* A Christian is never so araied as then.

Deut 33.14. Job 8.16. Mark 4.6. Rev.21.32.

Matth. 13.43.

Gracious child! what wantst that thy Father hath not laid up for thee in this righteous Sun? He can and will adorn thee with immense glory, rule thee and speed thee in every performance.

He will attract thee to himselfe, exhale, draw, and dry up all thy empty vapours, and sinful bloody issues, make thy dark aire light, and fill thy obscure intellectuals with an huge masse of visions. Eclipse not then this Sun. What! shall fleshly delights and carnall plea-

Psal. 136.8. Psal. 19.5. The Sun in 24 houres turns round the celestiall globe: so God and Christ come riding on the clouds, the swiftest movers in nature. Christ can encompasse all Saints i'th world *illu oculi*, in a moment. Jer. 31. 35.

sures intervene, interpose, and chop in 'twixt sweet Christ and thine own soule? Will not this veile his beauty from thee? and cause that thou thy selfe shalt lie downe in sorrow? 'Tis a wonder to the wise, that sith all fire ascends, the version of the Sun-beames should be towards the earth, and that the light thereof should stream downward: But behold a greater, *viz.* Jesus Christ laying out himselfe on sinners to make them Saints, the Maker cloathing himself with the person made.

Luna ingerens inter solem & obtutiũ nostrũ obumbrat solẽ. This moon of earth, & earthly trash should be under foot, Rev. 12. 1. Chrysost. hom. ad Pap. Antioch.

After *Paul* came from Paradise, where CHRIST dwells, he affirm'd that he saw such things there, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι, which is not possible for a man to utter: for words are to weak to expresse its worth, are ἄῤῥητα ῥήματα, wordlesse words.

2 Cor. 12. 4. *Nec Christus nec cœlum patitur hyperbolen* A man cannot hyperbolize in speaking of Christ and Heaven. Trap. in loc. *Oecolampadius* on his death-bed spake thus, *Hic sat lucu*, Here within me is divine light in plenty.

And if such be the glory of his mansions, what is he? and what mortall can behold his face and live? *Excellens sensibile destruit sen-*

sum

sum, the object is to strong for the seeing faculty; the eye is little whilst here, and therefore takes not in much of such light: light and brightnes makes one stone excel another, & stars themselves to outshine each other; but this *Sun* excels them all, having no parallax, no variablenesse, hee's alwayes one and the same to his: be not thou then wholly void of πανσπερμία, a tacite consent and seed-plot of grace for Christ, and walk not unworthy of him.

James 1.7. παραλλαγὴ, a man without Jesus Christ, is but κέραμος ὁ ἄνθρωπος, *vulgus fictilis*. He is but an Earthen pot, Isa.64.8.

Væ mundo à scandalis, væ, væ, væ, ab exemplis bonis. Bernard.

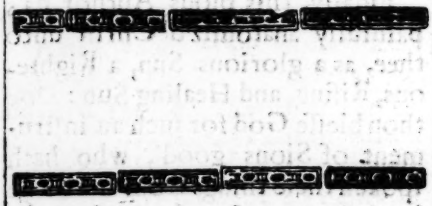
Finally, this pious Author ha's painfully anatomiz'd Christ unto thee, as a glorious Sun, a Righteous, Rising, and Healing Sun: Doe thou blesse God for such an instrument of Sions good, who hath spoken these things from his owne heart, to correct and comfort the hearts of others, lest the same Sun harden thy heart? which is wont to soften others. Thus speakes he, who prayes that the followers of the Lamb may be many, and sub-

Gratiæ cessat decursus, ubi non est gratiarum recursus.

scribes himself a lover of the meanest of the Members of Christ,

From my Study in Brides Churchyard, *Novemb.* 5. 1648.

SAMUEL MOORE.



A Table of the Principall Heads contained in this Discourse, *viz.* this 2d Part.

Of the Book of Malachy. Page 151
Of this 4th Chapter and its parts. 152. to 155
The Text divided and Poynts raised. 155, 156
Two Poynts raised from the Coherence.
1. *Christ is at once a scorching Oven to sinners, and a refreshing Sunne to Saints.* 156
Three Grounds. 157
1 Use. *Let not dogges catch childrens bread.* 157. to 160
2 Use. *Let not children feare the dogges whip.* 160
2. *Christ a reviving Sun to such as feare the Lord.* 161, 162, &c.
What this feare of God is, and why Christ will shine on such? 161, 162
Three Uses of the Poynt, ubi *motives and helps to feare God evangelically.* 162. to 165
1 Doct. *from the Text in generall is this*; There were many cleare predictions of the coming of Christ in the old Testament. 165. to 180
1 *Reason to prepare the people for the coming of Christ, and quiet them in the expectation of a Messiah.* 168, 169
2. *Reason, to manifest the truth, wisdome, and power of God, in their punctuall fulfilling in all the circumstances.* 169 170
3 *Reason. To silence and convince the Jewes.* 170

1 *Use,*

1 Use. *Against those that thinke hardly of those under the old Testament, as though they were not redeemed by Christ.* 171, 172

2 Use. *See our happinesse and duty that see most of those prophesies fulfilled.*

1. *Our happinesse in five respects.* 172. to 176
2. *Our duty in five things.* 176. to 180

2. Doct. *Jesus Christ is that glorious Sun that shines upon the Church.* 180. to 223

The shell crackt, and the kernell commended in 21. particulars.

1. *The Sunne is of a communicative nature.* 180. 181
2. *The manner of the communication observable.* 181. to 185
3. *There is but one Sunne, although the Starres are innumerable.* 185. to 187
4. *The Sunne is at the Lords commandement.* 187, 188
5. *'Tis a body of an unconceivable magnitude.* 189, 190
6. *It hath a dazeling splendor.* 190. to 194
7. *The Sunne is the beauty and ornament of the world, and discovers the worlds beauty.* 194

So Christ is the beauty,

1. *Of soules.* 194
2. *Of Nations.* 195, 196
3. *Of Heaven.* 196, 197

8. *The Sun by situation is in the midst of the Planets.* 196, 197
9. *The Sunne is very admirable and wonderfull in its motion.* 197. to 200
10. *The Sunne by his light is expergefactive, or awakening, so Christ.* 200, 201

11. *The*

11. *The Sun pierces and penetrates into the bowells of the earth.* 201, 202
12. *It eaſily expells the thickeſt darkneſſe.* 202, 203
13. *The Sun is ſeene by its own light.* 203
14. *It exhales the thick and muddy vapours.* 203
15. *The Sunne abides pure in his beames when the ayre is corrupted.* 203, 204
16. *The Sunnes heat is felt when his face is maskt with clouds.* 204, 205
17. *The Sunne is uſefull to generation and production of fruits.* 205, 206
18. *It works diverſly on different objects, as butter, clay,* 206
19. *The Sunne comforts, and cheares up the creatures.* 206 207
20. *Neither Moon-light, Starre-light, nor Torch-light, can make day, if the Sun be wanting.* 207, 208
21. *Wee are not greatly troubled when the Sunne ſets or is eclipſt.* 208, 209

Wherein Chriſt and the Sunne differ.

1. *The Sunne is but a creature.* 209
2. *It can diſcover things obvious, but not give ſight to the blind.* 209, 210
3. *Countries in the torrid Zone have too much of the Sunne.* 210
4. *The Sunne is good by aſpect, but evill by conjunction.* 210, 211
5. *The Sunne muſt one day be blown out, viz. at the end of world.* 211. to 213

Where 'tis ſhew'd in what ſenſe Chriſt ſhall deliver up the Kingdome to his Father. 212

The Contents.

1 Use. *See the audacious impudence of the Pope, that stiles himselfe* the Sunne of the Church, and the Sun among the Starres. 213. to 216

2 Use. *To confute an old heresie, new dresst, that Christ dwells in the orb and circle of the Sunne.* 216 to 218

3 Use. *See the happinesse of our condition that enjoy this Sun in the Gospel.* 218

4 Use. *It opens their misery that have no interest in Christ, they are as People neere the* Artick Pole *without the Sun.* 219

5 Use. *To check those that seek to cloud and eclipse our Sunne, but in vaine.* 219

6. *Exhortation to many duties,* viz.

1. *To admire the beauty and amazing splendor of Christ.* 220

2. *Open your hearts to receive this light, down with the shutts of wilfull ignorance, and this Sun shines in thee.* 220

3. *Be clothed with this Sunne, and have the Moone under your feet.* 220

4. *Set the Watches of your lives not by the clock of example, but the Sun-Diall of the Word.* 221

5. *Delight in Christs day, commonly call'd* Sunday, *or a day dedicated to this Sunne.* 221, 222

6. *Labour to be and doe like Christ.* 222

7. *Let Pilgrims be comforted.* 222, 223

3 Doct. *A Sun of righteousnesse.* 223, &c.

The Point opened at large.

He is a Sunne of righteousnesse. 1. *Inherent.* 2. *Imparted.* 3. *Imputed.* 4. *Remunerative.*

1. *He*

1. *He is a Sunne of righteousnesse inherent in himselfe, be is holy and pure, as the Sunne without spot: Foure Questions answered.* 224. to 226
1 Inference. *Then a vast difference between the first and second* Adam. 226, 227
2 Inference. Erberies *doctrine dangerous.* 227. to 230
3 Inference. *See the desperate madnesse of this world to condemne such a one as a malefactor.* 230, 231
4 Inference. *Adore the matchlesse love of Christ, in that having no sinne he took ours.* 231
5 Inference. *Hence 'tis manifest, impenitent sinners shall not be spar'd of God.* 231, 232
6. *Lay Christ as a pattern before you.* 232
2. *Christ the Sunne or fountaine of imparted or infused righteousnesse, even all those rayes of beauty and holinesse shed on beleevers.* 232, 233, &c.
Three Questions answered. 233. to 236
1 Inference. *See the dangerous condition of profane Gospellers and subtle Libertines.* 236
2 Inference. *Labour to finde and feele this work in you,* ubi *motives to get it done.* 236, 237
3 Inference. *See whence all your infused righteousnesse must come, not from Ordinances, Angells or God himselfe out of Christ.* 237. to 239
3. *Christ is the Sunne and fountaine of imputed righteousnesse.* 239. to 240, &c.
The Poynt opened, and three Questions answered. 240 to 243
1 Inference. *See the folly and madnesse of Justitiaries.* 242

2 Inference.

2 Inf. *Here's comfort for beleevers.* 243
4. *Christ is the Sunne of righteousnesse remunerative; and that* 1. *in remembring and rewarding his followers.* 244
And 2. *in administring Justice with an equall and impartiall hand.* 245
1 Inf. *Let not beleevers mourn under the non-accomplishment of promises.* 246
2 Inf. *Nor sinners presume, because God is slow to wrath and patient.* 246
4. *Doct.* There is a time of Christs arising and discovering himselfe and beauty to the world, and to the soule. 247 *to* 265
1. Enq. *When Christ may be said to arise in the world?*
1. *Properly and literally,* 1. *in his incarnation,* 2. *Crucifixion.* 3. *Resurrection and Ascension into heaven.* 247 *to* 250
2. *Spiritually, or mystically.* 1. *when the Gospel is preached.* 2. *when his Church is defended.* 3. *when he comes in glory at the last day.* 251, 252
2. Enqu. *When in a soule?*
When he comes, 1. *to enlighten.* 2. *Renew.* 3. *to quicken the soule.* 252. *to* 254
3. Enqu. *Wherein Christs revealing and discovering himselfe is like the Sunnes rising.* 1. *'Tis by degrees.* 2. *it scatters mists and dewes,* 3. *'Tis the rising of millions.* 4. *not alwayes visible.* 5. *Its visible rising attended with the singing of birds, and welcome to all but whoremongers and robbers.* 6. *in the East.* 7. *All the world cannot hinder it.* 254. *to* 258
4. Enqu. *Touching the disparity in foure things.* 259, 260
1. Use. *Rejoyce in Christs appearances.* 260
2. Use. *Worship this rising Sun.* 260, 261

3. Use

3. Use. *Reckon on the rising of others with but against Christ.* 261,262
4. Use. *Prepare for Christs settings, first on the land, 1. in temporals; 2. in spirituals. Secondly on your soules: three staying thoughts then to quiet the heart* 262 to 265
5. *Doct.* When Christ thus arises, then hee comes with healing in his wings. 265. ad finem
1. *The expression opened at large.* 265. to 272
2. *The poynt proved by two Arguments.*
1. Arg. *Christ a most skilfull, carefull, and faithfull Physician.* 272,273
2. Arg. *Hee heales corporally, spiritually, and politically,* 273. to 278
Quest. *What are the grounds and reasons why Christ heales our soules?*
Ans. 1. *'Tis his goodnesse so to doe.* 2. *His office.* 3. *Beleevers are one with him.* 4. *No other eyes can pitie them.* 5. *Christ would marry and receive them into his bosom.* 278. to 280
Caution. *Wee are not perfectly healed here, but still lie under the Physicians hands.* 280
1 Use. *Hence see your naturall condition, sick and full of botches and sores.* 280, 281
2 Use. *Terror to all that will not be healed by Christ.* 282, 283
3 Use. *Admirable comfort for all beleevers, let them rejoyce in Christ.* 283
Seven great objections answered. 283. to 288
1. Object. *My sins are great, and my spirituall diseases grievous.* 283, 284
2. Object. *Green wounds may bee cured, but mine are old*

old festred sores. 285
3. Object. *My diseases are relapses.* 285,286
4. Object. *If Christ were but sensible of my pain, hee would cure me.* 286
5. Object. *Or if he were at hand he might doe somwhat, but he is in heaven.* 287
6. Object. *Others neglect me, why should Christ regard such a worm as I am?* 287,288
7. Object. *When hee doth come and cure me, hee will expect large fees, and I have nothing to return him.* 288
4. *Creep under the healing power of Christs wings. Some motives.* 288,289
The meanes, to frequent the Ordinances especially.
1. *The Word.* 2. *Prayer.* 289,290
Doe thus, and in patience possesse your soules, wait, wait, I say on the Lord, his time the best. 291

THE

THE GLIMPSED GLORY OF A BEAUTIOUS CHRIST.

MALA. 4. 2. Part of it.

The Sun of righteouſneſſe ſhall ariſe with healing in his wings.

MALACHY[a] ſignifies an Angel or Meſſenger, and becauſe there is no mention elſewhere of this Prophet, ſome thinke it no proper name, but a name of office, and that thereby may be meant *Ezra*, or rather *Haggai* (who is ſo termed *Hag.* 1. 13.) But howſoever, it is likely he was the laſt of the ancient Prophets; and certain is is that this *Malachy* wrote to the ſeverall Tribes, which were returned from *Babylon*, after the re-edifying of the Temple, confirming the doctrine of the fore-going Prophets, and carrying on the Reformation of what

[a] *John Diodate* in Argument on *Mal.*

was yet corrupt, either in Gods service, or the peoples lives.

Of the Chapter.

This Chapter is neere of kin to the Gospel, not onely in place but nature, for it is purely Evangelicall, sounding with silver Trumpetts the Messiahs approaching; Wherein is contained both matter of prediction and injunction.

1. There is matter of prediction touching three particulars, Judgement, Mercy, and *John* the Baptist.

1. Of judgement and fury to all impenitent and obstinate sinners, *vers.* 1. [b] By it opposing their former blasphemy, *Mal.* 3. 15.) such as will not receive Christ at his coming, the day is coming (the grand Assizes that will make a gaole-delivery) when all stout-hearted sinners shall as so much stubble be cast into *the hot Oven*, of Gods wrath, saith *Remigius*, which is Hell, saith *Lyra*.

[b] So *Hierome* and the ancient Expositors.

2. Of mercy and goodnesse to the Godly, *vers.* 2. and 3. Where three things are promised, Christ, Growth, and Victory.

1. There is a Promise of the Messiah, *vers.* 2. *The Sun of righteousnesse shall arise with healing in his wings.* i. e. Christ shall come according to all your expectations, to refresh your drooping soules.

2. There is a Promise of Growth in grace, *vers.* 2. *And ye shall goe forth and grow up*

up as the calves of the ſtall. I know [c] ſome underſtand this of Chriſts ſecond coming, and the reſurrection, when beleevers ſhall goe out of the Priſon of this life or the grave into heaven; But I rather think it ſignifies the increaſe of grace in this life. *You ſhall grow*—The 70 hath it, *skip or frisk*; The Chalde, *You ſhall thrive or grow fat and plump. As the calves of the ſtall.* The 70 hath it, *Like calves at liberty*; but *Marbeck* ſignifies *Saginarium*, a ſtable or ſtall where calves are fatted. The drift is this, *All* [d] *Gods elect ſhall grow and thrive in grace.* Ezek. 47. 3, 4, 5. *John* 15. 2. *Philip.* 1. 6. *James* 2. 5. Grace is of a growing nature, and the wicked grow every day *worſe and worſe*, 2 Tim. 3. 13. Phil. 3. 13, 14.

3. There is a Promiſe of Victory over enemies of the Church, *verſ.* 3. *And yee ſhall tread down the wicked, for they ſhall be aſhes under the ſoles of your feete in the day that I ſhall doe this, ſaith the Lord of Hoſts. You ſhall tread them down.* The Chaldee reads it, *You ſhall threſh them*; the meaning is, you ſhall be over them, and ſubdue them, and trample them as dirt under your feete. Now hence you may obſerve. 1. God many times letts his people ſee their deſire on his and the Churches enemies. 2. God many times deſtroys the wicked enemies of his people, by the hands of the Church,

[c] *Hierom. Remig. Vot ab.* and ſo *Tertull. lib. de Reſur. c.* 31.

[d] *Corpus noſtrum continuè aut creſcere cõſtat aut decreſcere, ſic etiam neceſſe eſt & ſpiritum aut proficere ſemper aut deficere.* Gen. 18. 12. *Vidit Jacob in ſcalam Angelos aſcendentes & deſcendentes ſtantem vel reſidentem neminem.* Bern. Epiſt. 91. & 254.

and by their meanes. *Yee shall tread,* [e] &c. 3. Wee must wait with patience for these things—*In the day that I shall doe this saith the Lord.* 4. When Gods people engage against their enemies, God himselfe will be their Generall—*The Lord of Hosts:* Wee have had much experience of these things in our dayes.

[e] *Luther* call'd his grones his gunns, but beleevers may have other weapons too. Psal. 58. 10. Heb. 12. 4. Rev. 17. 14, 15.

3. As there is a Prediction of judgement and mercy in these three things, so of Gods sending *John Baptist* to fore-run the Messiah, *vers.* 5. and 6. *Behold I will send you Elijah the Prophet,* &c. The Papists understand it of the true *Elijah,* and *Ribera* is fierce for it, the reason of their contention is to prove the Pope is not Antichrist, for (saith *Sanders*) *Elijah* for certain must resist him, but *Elijah* is not yet come to doe it, *Ergo*—[f] We say that by *Elijah* here is meant *John Baptist,* Luk. 1. 17. Mat. 17. 10, 11, 12, 13. and Mat. 11. 13, 14. *All the Prophets prophesied till John, and this is Elias which was for to come.* Saint *Mark* makes the last words of *Malachy* to be the first words of his Gospel: Now the work of *John* was by preaching of repentance, and thundring out the Law to prepare and make way for Christ, for Mercy would be wellcome to sin-discerners.

[f] *John* called *Elias nõ propter identitatem personæ, sed spiritus et virtutis.* Jun. Parall. lib. 1. Par. 31. Pet. Martyr. Loc. class. 3. cap. 16. sect. 21, 22. *Lucas Osiander* thinks that by *Elias* here is meant *Martin Luther.*

2. As you have a Prediction touching these things, so you have an Injunction,

vers.

verſ. 4. *Remember the Law of Moſes*, &c. § The Law was a School-maſter to lead us to Chriſt, therefore he bids them reade and minde that: Again, whilſt he is ſpeaking of Chriſt the Saviour, he would not have them grow wanton or ſecure, for the Law muſt continue a rule of obedience to the worlds end; finally, becauſe from hence they were to have no more Prophets till Chriſts coming, when *John* ſhould be his forerunner, he would have them give the more diligence in reading and exerciſing themſelves in the Law. And thus we have taken a view of the whole Chapter; Now to the Text.

§ *Lex enim manifeſtando Dei juſtitiam homines propriæ injuſtitiæ coarguebat, Nam in præceptis Dei tanquam in ſpeculo intueri poterant quam procul abeſſent à verâ juſtitiâ, it a admonebantur quærẽdam eſſe alibi juſtitiam.* Cal. in Gal. 3. 24.

The Text.

The Sun of righteouſneſſe ſhall ariſe with healing in his wings.

If we look on theſe words with reference to the matter foregoing; Two poynts may be obſerved.

1. *That Chriſt who is a ſcorching Oven to proud ſinners, is a refreſhing Sun to drooping Saints.*

2. *That Chriſt is a reviving Sun of righteouſneſſe onely to ſuch as feare God and tremble at his glory.*

If you look on the words as they are in themſelves, you have in them a prediction and a deſcription of Chriſt.

The diviſion of the Text.

1. A Prediction; *The Sun of righteouſneſſe ſhall ariſe*; viz. the Saviour ſhall come.

There were many cleare predictions in the old Testament of the coming of Christ.

2. A description of him in the Beauty of his person and manner of operation.

1. His person is described. 1. in that he is exceeding glorious as the Sun, and 2. in that he is very pure, a Sunne of righteousnesse.

2. The manner of his operation is described likewise; for 1. It is by arising and discovering himself and beauty to the soule. 2. It is with *healing in his wings.*

4. *Doctrines.* So that the main Poynts are foure.

1. *Jesus Christ is that glorious Sun that with resplendent lustre shines out upon the Church.*

2. *Christ is a Sun of righteousnesse.*

3. *There is a time of his arising and discovering himselfe to the world, to the soule.*

4. *When Christ who is the Sun of righteousnesse doth arise on beleevers, he brings healing under his wings, he doth much for us in poynt of grace and comfort.*

First of the coherence. Of all which in order; lend me your helping hand by prayer.

1. Note from the coherence. I begin with the coherence of the Text, as it hath reference to the foregoing words, where the first note is this, that

[h] Exod. 34. 6, 7. and Rom. 2. 3, 4, 5, 6. [h] *Christ is at once a scorching Oven to proud sinners, and a refreshing Sunne to drooping Saints.*

The

The Poynt may easily be prov'd from the Titles, Wisdome, and Justice of Christ.

1. From his Titles; He is called a Saviour, in reference to beleevers, and a brother, a friend, a husband; but in reference to the wicked, a Judge, a creditor, an enemy; A Lamb to his friends when on the Throne, A Lyon to his enemies, &c.

2. From his Wisdome; onely children and fooles smile or frown alike upon all, friends and enemies; others know when to looke pleasingly, and when gravely; much more [a] *Christ, in whom are hid all the treasures of wisdome and knowledge.*

[a] He can make forth himself in severall postures, sutable to severall relations.

3. From his justice, which calls upon him to give every one according to his workes: As, for beleevers, though they can merit nothing at Gods hands, yet Christ hath purchased heaven for them, and God hath promised rewards unto them, and therefore *God is faithfull and just to forgive*, reward and save them. And as for Reprobates, they doe even dare God, and dishonour him much, by breaking his Lawes, and slighting his Commands. And besides, God hath severely threatned them in the Word, and therefore he is not just, unlesse they suffer.

By way of Inference,

Let not Dogs catch the childrens bread, nor children feare the Dogs whip. 1. Inference.

First, is Christ at once an Oven and a Sun? Then let not Dogs catch the childrens bread, nor wicked wretches meddle with Saints comforts: What have you to doe to take my promise into your mouthes that are resolved to goe on in a course of sin? Many dainties are preparing for the Saints, but you shal not taste of the Supper. How ill will a Jewell become a Swines snout? Surely Gospel comforts are pretious Jewels, and wicked ones (saith *Peter*) are filthy Swine,. Think not because he is good to others, he must needs be so to you, for at the same time he is a Sun and an Oven. Read the first verse, and you will see four things speaking terror to impenitent sinners, notwithstanding all the choyce comforts appertaining to beleevers.

Foure things in the Context thunder terror.

1. Forbearance is no Quittance, a Reprieve no pardon, a Truce no Peace. *The day commeth that shall burn as an Oven.* Though 'tis not yet come, it is comming; *Eccles.*8.11. and *Psa.* 50.21,22.

[c] *De excelso gravior est casus major de alto ruina.* Bern. ad soror. cap. 39.

2. God wil chiefly set himself against proud & stout sinners, such as flourish in wickednesses *as a green Bay tree*; such as the world takes notice of for jolly and happy fellowes, *Psal.* 37.35, 36. *Job* 24.23,24. *Prov.* 33.35. *Rev* 6.15,16. *Jam.* 5 1. And therefore envy them not, but rather pitie them, for their fall is the [d] greater.

[d] *Et gravius summo culmine missa ruunt.* Maxmin. Eleg. 1.

3. Sin-

3. Sinners though never so great, rich, or honorable, yet they shall have no power to resist Christ, or to help themselves. *The proud shall be as stubble.*. Though in this life they be Iron and Brasse, proud & stout against God, yet they shall be as stubble, weak and unable to make resistance, as little strawes, or small stickes, poore stubble that cannot fortifie themselves against the flame, *Jer.* 13.24. *Isa.*47.14, *Idem* 27.4. *Psal.* 37.20. *Isa.*1.31. *Nah.*1. 10. *Dan.*4. 30, 32. *Isa.*40.22. *Dan.*4, 35. They are as stubble and grashoppers to him, and his arm is clothed with power.

4. Reprobates shall be fully and utterly destroyed, God will *leave them neither root nor branch*; their ruine is irrepairable; not that sinners hereafter shall be annihilated, or have leave to dye: no, they must live to feele what infinite power can inflict upon them.[e] But the meaning is, they shall be utterly wasted of all joy, and comfort, and hope.

O consider this you stiffe necked sinners, look up and behold, every cloud is lined with thunder, and the brow of GOD is pleated with wrinkles of displeasure: [f] O 'tis a fearfull thing to fall into the hands of the living God, those hands that span the heavens, and shake the pillars and foundations of the earth, those hands that have been

[e] *Quia omnis peccator, peccat suo æterno.*

[f] *Notandū est pios in manus duntaxat hominum incidere, impios vero (quod longe terribilissimū est) in manus Dei viventis.* Bullinger in Heb. 10. 31.

been ſtretched out all the day long to embrace you, but you would not.

2. Inference. Is Chriſt a Sun as well as an oven? Then as Dogges muſt not catch the childrens bread, ſo children need not feare the Dogs whip: all theſe inſtruments of death, are nothing to you that are children of life, Feare not, tremble not you heires of glory, for 'tis *your Fathers good will to give you a Kingdome*: Loe, his boſome is opened to you, you are his Jewels, and the Signet on his right hand. Tis true, the Oven is heated and prepared, but will hee throw the apple of his eye in? will Chriſt cut off his members, and fling them in? Whilſt the Oven is heating for reprobates, is not heaven fitting, and furniſhing, and perfuming for you? Lift up your drooping heads, *for your redemption draweth nigh.* 8 Mark the Text.

BUT unto you, &c. The adverſative forme ſhewes the oppoſition of theſe to them that were mentioned before, and the manifeſt difference of Gods dealing: They ſhall be caſt into the oven, but unto you the Sun of righteouſneſſe ſhall ariſe with healing in his wings. A bleſſed BUT to us, a BUT full of Nectar, levell all your golden Arrowes of thankfulneſſe at this BUT. The Sunne is hot as well as a flaming Oven, but not ſo hot, Chriſt is a ſuitable

7 *Neceſſe enim fuit communi mundi triſtitiæ & anxietati, piorum gaudium oppoſiti quaſi e regione, & notari inter ipſos & reprobos diſcrimen, ne Chriſti adventum exhorreſcerent; Scimus Scripturã non de ultimo tantum judicio, ſed de omnibus quæ quotidie Deus exercet, varie loqui prout vel ad fideles vel ad incredulos dirigit ſermonem.* Sic Calv. in Luc. 21. 28.

table good unto all his people, fitted to their wants and capacities. And so much of that poynt.

2. Christ is a reviving Sun of Righteousnesse to such as feare God. This is so linkt with my Text, that somwhat must be spoken. Wee'l enquire

1. What the feare of God is.

2. Why Christ will shine upon such.

First, what the feare of God is.

[h] There is a slavish and sinfull feare, which onely feares Gods anger, and scares us away from him, 1 *John* 4. 18. *Gen.* 3. 8. *Rev.* 6. 16. *Jam.* 2. 19. *Rom.* 8. 15.

2. There is a Filiall and Reverentiall feare, compounded of Admiration and love: Its object is Excellency, and its ground apprehension of disproportion *Heb.* 12. 28. *Eccles.* 5. 2. & 9. 4. *Prov.* 13. 13. *Hos.* 3. 5. *Isa.* 25. 3, 4. *Jer.* 5. 24. & 33. 9.

Now precedency is given here, and elsewhere in the Scripture to this grace, for many reasons [k].

1. The feare of Gods Name is the fountain, root, or foundation of Religion. *Psal.* 111. 10.

2. It gives beauty and amability to all other Graces and Duties, *Psalm* 2. 11. & 5. 7.

3. 'Tis frequently put for the whole worship of God, *Acts* 9. 31. *Pro.* 31. 30.

Second-

2d Note from from the coherence.

[h] *Aliud est timere quia peccaveris, aliud timere ne pecces.* Philip in Job.

[i] *Nemo melius diligit, quam qui maxime veretur offendere.* Salvian Epist. 4.

[k] *John Brian* in a Sermon on 1 Sam. 12. 16, 17, 18 pag. 13, 15.

Secondly, why the Sunne of righteouſneſſe will ſhine out upon ſuch as feare his name? I anſwer, Such are humbled, and emptied, and ſee their need of mercy, and ſuch will not abuſe his love, and the Lord hath promiſed his favour to ſuch, not onely in the Text, but *Matth.* 5.[1] *Bleſſed are they that mourn, for they ſhall bee comforted.* And *Iſai.* 50. 10. *Who is among you that feareth the Lord, that walketh in darkneſſe and hath no light? Let him truſt in the name of the Lord, and ſtay himſelfe on his God* *.

[1] *Beati qui lugent, nam hoc modo formantur ad percipiendum æternum gaudium, & quaſi ſtimulis excitantur, ne alibi quàm in Deo ſolidam conſolationem quærant.* Calvin. in Mat. 5.4. * *Munentibus igitur in tenebris filiis diffidentiæ evadit in novam hanc lucem, lucis filius, de poteſtate tenebrarum, ſi tamen jam fidenter Deo dicere poteſt, particeps ego ſum omnium timentium &c.* So Bernard ſpeaking occaſionally of my Text. Bernard. Epiſt. 107.

1. *Uſe.*

[m] *Gemendus eſt qui non gemit.* Greg.

[n] *Pueri lucernam non timent, larvam timent. Ita, &c*

[m] Then let us bewaile the want of this grace among us, and mourn for them as will not mourn for themſelves. Wherefore are men ſo careleſſe what they think, ſpeak, or doe? They have not the feare of God in their hearts [n], though they feare things they need not. *Pſal.* 36. 1---5. *Rom.* 3. 10. to 29. *Gen.* 20. 11. Why is the face of Chriſt the Sunne of Righteouſneſſe hid from many? *It* is to be feared they have gone to the utmoſt bounds of their liberty, if not beyond it.

2 *Uſe.*

2. See if you be in that ſmall but bleſſed

sed number of them that feare the name of God.

1. Is it your constant care to avoid those things that are displeasing to God, *Pro.*3.7. even every known sin, though never so secret? *Levit.*19.14. *Genes.*42.18. *Nehem.*5.15. Marks of the feare of God.

2. Doe you study to doe that which is acceptable to God, aiming at Perfection? See *Eccles.*12.13. *Deut.*5.20. *Psalm* 112.1. 2 *Cor.*7.1.

3. Doe you slight the displeasure and power of men in comparison of Gods, 1 *Pet* 3.14,15. *Mat.*10.28. *Isa.*8.12,13.

4. Doe you imploy and demeane your selves in holy things with reverence, using the very Name and Attributes of God in your ordinary discourse with trembling? *Daniel* 6. 1 *Corinth.* 7. 25. *Luke* 12. 45. *Isai.*8.12,13.

3. Be perswaded to get and cherish in your hearts a filiall feare of God, that so the Sunne of righteousnesse may love to scatter his beams upon you. 3. *Use.*

1. Take some motives.

1. The fearfull condition of such as are secure, and without any feare of God, *Psal.* 90.11. *Eccles.*8.13. *Jer.*2.19. 1. Motives to feare God.

2. The blessed estate of such as live in the feare of God, they are favourites of Heaven, and the blessings of this life and the

next

next belong to such, *Psal.* 147. 11. *Prov.* 22. 4. *Psa.* 85. 9. & 103. 17.

2. Helps to the feare of God.

2. Use these helps.

1. Be much in reading and hearing the Word; *Deut.* 13. 11. *Psalm.* 19. 9. *Deut.* 17. 19.

2. Be frequent in Prayer, *Jer.* 32. 40. *Psal.* 86. 11.

3. Acquaint your selves with godly sorrow, 2 *Cor.* 7. 11.

4. Act Faith on the promises, *Hebr.* 11. 7.

5. Give scope unto your hearts in meditation, 1. Touching Divine Omnipresence, *Prov.* 15. 3. 2. His Omnipotency, *Luke* 12. 5. 3. His justice in punishing sinne, 1. *Pet.* 1. 17. 4. His truth in fulfilling his threatnings, *Heb.* 3. 16. 5. His particular judgements against sin, *Rom.* 11. 20. 6. The uncertainty of life, ° and the last trumpets blast, 2 *Cor.* 5. 10 P 7. His infinite mercy, and all his benefites, *Psalm* 130. 4. *Jer.* 5. 24. *Psal.* 72. 5.

° *Hierome* thought he alwayes heard this sound in his eares, *Surgite Mortui*, &c.

P Psal. 147. 11. *Cum dixisset timentes adjecit sperantes.* August. *Vis a Deo fugere? ad ipsum fuge; vis fugere ab irato, fuge ad placatum.* Idem in Psa. 30

Consider the motives, and follow the rules, and doubt not but the feare of God shall possesse you, and the Sun of righteousnesse revive you. *Amen.*

And thus much of the coherence, come we now to the words themselves.

The Sunne, &c.

Of the Text it selfe.

And first, let us speak somewhat of the words,

words, as a prediction of the Messiah: For *Malachi* foretels that Christ the Sunne of righteousnesse should arise with healing in his wings. Observe thence,

1. Doct. There were cleare predictions of the coming of Christ under the old Testament. No sooner was man fallen, but Christ was promised: *The Seed of the woman shall break the Serpents head.* Christ often appeared in the visible shape of an Angell, to insure the people and prepare them for the incarnation, [q] all the ceremonies under the Law pointed out Christ, and all the Prophets foretold of the Messiah: *Daniel* and *Haggai* spake so clearly of the time of Christs comming, which was to bee while the second Temple stood, that the Jewish Doctors and Rabbins knew not what to say to excuse their unbeliefe, but [r] confessed indeed, that his comming was to bee about that time, and that the sins of the people caused him either not to come at the promised time; or if he did come, yet hitherto to hide himselfe in the Seas, or inaccessible Rockes, and not to manifest himselfe unto his people *Ish Copher*, that is, a *Reconciler*, or a *Peacemaker* between God and Man [s]. The Prophets did not onely speak of the time, but also punctually foretold almost every thing that should happen throughout the life of the Messiah, and touching his death and resur-

q See Doctor *Taylor* of the types and shadowes of Christ.

r *Rabbi Sam. in aureo tractatu de miserrimo statu Judæorum.*

s Greg. Will. pag. 948. Isai. 7. 14. Micah 5. 2. Hos. 11. 1. Mal. 4. 5. Psal. 41. 9.

resurrection. *Isaiah* said, a Virgin shall conceive him; *Micah*, that he should be born in *Bethlem-Judah*; *Hosea* foretold of his flight into *Ægypt*; *Malachi*, that *John* should fore-run him, [t] *David*, that his own Disciple should betray him. In a word, how falsly he should be accused, how basely hee should bee handled, what kinde of death he should dye, betwixt the wicked, how his garments should bee taken from him, how he should have gall and vinegar to drink, how his bones after death should not be broken, nor his flesh lye so long as to see corruption. &c. The *Sybils* spake much of Christ by way of prediction (as *Varro*, *Baronius* and [u] *Austin tell us*) they long before *Christ* (being heathens inspired by *God*) said, that a famous one should bee born of the virgin *Mary*, daughter to *Anna*, and wife to *Joseph* at *Bethlem*, that he should be baptized in *Jordan*, and the holy Ghost should come downe upon him as a Dove. The most famous of the Sybils for this, was *Erythræa*, that made a Poem, whose initiall letters put together make these words,

Jesus of Christ Son of God, Saviour.

The sum of this *Acrostichis*, & other Prophesies of Christ by *Sybilla*, is thus abridged by *Austin* out of *Lactantius*. "He shall "afterwards fall into the hands of mis-"believers, they shall give him, being God, blowes

[t] *Quicquid est veteris Testamenti Christū sonat.*

[u] *Aug. de Civ. Dei, lib. 18. cap. 23.* with the notes of *Ludovicus Vives*, and Bp. *Montague*. Acts and Monuments of the Church before Christ. lib. 2. cap. 3. p. 157.

"blowes upon his cheekes, and bid him "guesse who struck him: with impure "mouthes shall they spit poyson at him, "he shall bow his back to the whip, and "being smitten, hold his peace; no "man shall understand what the Word "is, he shall be crowned with thorns, and "shall speak to them in Hell, they shall "give him gall to eat, and vinegar to "drink, such entertainment shall they "provide for him. O foolish nation, they "have not known their God repre-"senting himselfe to humane knowledge. "the vaile of the Temple shall rent in "twain, and for three houres it shall be "dark night at high noon, he shall be put "to death, and sleep three dayes, and then "returning back from Hell, shall appeare "alive in the day time, and shall manifest "the beginning of Resurrection to such "as are raised up. *Cicero* speakes much of this, and wonders what those initiall letters (mentioned) would have.

This *Erythrea* lived about the time of *Godrus* before the siege of *Troy*: she lived about 2700 yeares agoe.

Thus God gave some light to the Gentiles, by some of their owne prophesies, which they would read and heed, and their Emperours kept and perused in all their straights. *Virgil* lived 20 or 30. yeares be-

fore Christ, his fourth Eglog is much concerning Christ, and learn'd of the Sybils. 'Twas much admired of the Ancients, *Hierom* thinkes he had faith, one *Marcellinus* they say, was converted to Christianity by that onely. The Sybils prophesies were so fulfilled in Christ, & quoted by the ancient Fathers of the Church, that the Pagans commonly stiled Christians Sybillianists, saith *Origen*. All this and much more was foretold of Christ. But why were there such clear prophesies of Christ in the old Testament? I answer, for three reasons especially.

1. *Reas.* 1. To prepare the people for the comming of Christ, to stay and quiet their hearts in the expectation, God would train up his Church by ceremonies and predictions to strengthen their faith in Christ. The Church in its nonage and infancy was under these Tutors, which were as Schoolmasters to bring them to Christ. God respected them as children, and erected for them in *Jewry* a little free Schoole, set up in a corner of the world, he appointed the Law and Prophets as their Primmer or A. B. C. out of which they might easily spell a Messiah and so they did. For about the time of Christs comming, the people of God had raised expectations and longing desires after him. We read of *Si-*

Gal. 4. 2. & 3.24.

meon

meon, that he waited for the consolation of Israel, *Luke* 2.25. And in the same chapter it is said, that *Hannah* spake of Christ to all that looked for Redemption in *Jerusalem*, verse 30. Yea we read, that not onely the Jewes, but Samaritans expected his comming, w *John* 4. 25. The woman (of *Samaria*) said, *I know that Messias commeth, which is called Christ, when he is come he will tell us all things.* So that by these prophesies of Christ, all the Regions round about were *white unto the harvest.*

w *Nam & ipsi Samaritani Christum expectabant hactenus cum Judeis sentientes, tametsi in cultu extra Christum admodum inter se essent diversi.* Musculus in locum *Ergo cum Messiam dicit venturum de tempore propinquo videtur loqui, & certe multis argumentis satis constat passim tunc erectos fuisse omnium animos Messiæ expectatione, qui rebus misere collapsis imo perditis, succurreret.* Calvinus in Johan. 4.25.

2. To manifest the Truth, Wisdome, and Power of God in the punctuall fulfilling of them in all their circumstances. Nothing was done by Christ which was not foretold; and nothing was foretold of Christ, which was not done x. *Mathew* hath noted 32. several prophesies concerning Christ fulfilled in his Birth, Life and Death: to all which *John* hath added many more, and still the burden or undersong of every event is this, *Ut impleretur* -- *That it might be fulfilled which was written by the Prophets, saying, &c.* which insinuates

2. *Reason.*

x *Vide* Bp. *Hall* in his passion Serm. 01 on John 19. 30. at the beginning, p. 412.

the sweet harmony between the Prophets and Apostles y. So that as *Numenius* said, *Plato* was nothing else but *Moses* translated out of Hebrew into Greek: and *Aschem*, that *Virgil* is nothing else but *Homer* turned out of Greek into Latine: so the New Testament is nothing else as it were, but a rehearsal and expostion of the Old, which wonderfully commends unto us the truth of God in performing, his wisdome in contriving, and his power in effecting all that was foretold, so that not a tittle was unaccomplished, &c. z. This ought to confirm us in the Divinity of the Scriptures, which now among other fundamentall truths is called in question.

y *Theodoret de curat. Græc. affect. lib. 2.*

z By *Lawr. Clarksons* Pilgrimage of Saints, p. 4.

3 *Reason.*

3. To silence and convince the Jewes, that this is Christ the promised Messiah, & that they are not to look for another. How are they besotted that will not be convinced by the old Testament, that Christ is come. a 'Tis said in *Gen.* 49. 10. That the *Scepter should not depart from Judah till Shilo came.* They all see & confesse the Scepter is removed and quite gone from them, and yet they will not beleeve that Christ is come, but they looke for another. Well, the cleare prophesies will be sufficient to damne unbeleeving Jewes, and make them speechlesse at the great day.

a *Impletæ erant omnes prophetiæ, sublatum erat Israeli regnum & sacerdotium devenerat in potestatē & gubernationem Gentilium, juxta veterē Israelis prophetiam.* Gen. 49. Bullingerus in Joan. 4. 25.

1 *Use.*

Is it so, that there were such cleare prophesies

phesies of Christ of old, and many believed in the Messiah? then here is somewhat against such as think hardly of them under the old Testament, as though they were not redeemed and saved by Christ, whereas *Paul* tels us plainly, *They did all eat the same spirituall meat, and did all drink the same spirituall drinke: For they drank of that spiritual Rock that followed them, and that Rock was Christ*, 1 Cor. 10. 3 And Christ was a *Lamb slain* [b] *from the beginning of the world.* And *Heb.* 11. you see they were not strangers to faith in Christ. *Abraham rejoyced to see my day, he saw it, and was glad*, saith Christ, and *his faith was imputed to him for righteousnesse*, *Gen.* 15. 16. because hee shut his eares against carnal reasonings, and resolved to beleeve, saith *Ambrose.* And hee embraced God in Christ as his Father, saith *Calvin.* Their Sacraments signified the same things as ours, and their Paschall Lamb did lively resemble Christ, [d] *the Lamb of God that takes away the sins of the world*, *John* 1. 29. Finally, the thing promised & attained by beleevers under the old Testament, was not terrene felicity, or an earthly Canaan onely, as some imagine, but eternal enjoyments of God in the Heavens, and this may easily bee proved; [e] For the covenant God made with them and us, is one and the same, *Gen.* 17. 17. *Levit.* 26. 12.

b *Semel actu semper fructu*

c *Reputatū est illi ad justitiā quia rationem non quæsivit.* Ambros.

d Christ a Lamb, *denominatione, qualificatione & adumbratione.*

e *Quia vetus Testamentum perinde ac novū non ad carnalem seu terrenam fœlicitatem, præsentisq; vitæ bona, sed multo magis ad beatæ immortalitatis spem electos excitabat.* Bucan. loc. com. p. g. 210.

Exod. 3. 6. They had the same Spirit of Faith as wee have, 2 *Cor.* 4. 13. *Heb.* 11. 1. They reckoned on the same happiness with us, *Heb.* 11. 9 10. 13. 26. Nay, *Balaam* himselfe said, *he hoped to dye the death of the righteous*, Numb. 23. 10. Which *David* afterwards explains, *Psal.* 116. 15. vide *Psal.* 39. 6, 7, 8. 13. But remarkeable is that of *Job*, Chap. 19. ver. 25, 26. *I know that my Redeemer lives, and though wormes destroy this body, yet in my flesh shall I see God.*

To conclude, our Saviour promising eternall happinesse to beleevers, saith, *they shall sit down with Abraham, Isaac, and Jacob, in the kingdome of Heaven*, Mat. 8. 11. [f] This shall suffice to silence such as think hardly of them under the old Testament.

[f] Mat. 8. 11. *unde certò colligimus eandem quæ nobis exhibita est in Christo, olim Patribus quoq; promissam fuisse salutem, neque enim communis foret hæreditas nisi una esset fides, quæ est ejus obtinendæ ratio.* Calvinus in locum.

2d *Use.*

Next let us see the happinesse and duty of such as live under the Gospel, and see most of those Prophecies fulfilled.

[g] Let us see our happinesse.

[g] 1. The happinesse of Christians, for though all that I have said in the first Inference be true, yet our happinesse is greater under the Gospel, then was theirs under the Law, in many respects. God by those low administrations, in his wisdome provided for the further advancement of Christ, and the Gospel, which compared with the Law

Law must be manifested in greater brightnesse and glory. Christ the Sonne must come in more splendor then *Moses* the servant [b], *Mat.* 11. 11. *From the dayes of John the Baptist until now the Kingdome of heaven suffers violence, and the violent take it away by force*, and *he that is least in the Kingdome of Heaven*, (*scil.* under the Gospel) *is greater then John*; And *wee are Ministers not of the letter onely, but of the Spirit*, 2 Cor. 3. 6. But most cleare is that *Joh.* 1. 17. *The Law was given by Moses, but grace and truth came by Jesus Christ*; The Gospel is called Grace, not because under the Law the same Grace was not preached; but comparatively, that was scarce Grace to this; There was Grace, but here is more Grace; Let us open it in five particulars.

[b] *Intelligitur de jis qui in novo Testamento ministri facti sunt Christi, ut evangelij majestas supra legē & illud medium præconium emineat.* Calv. in Mat. 11. 11. D. *Taylor* in Types. John 1. 17. opened.

1. More grace in regard of manifestation, they had the dawning of the morning, but wee the light at noon-day; Nay, *the light of the Sunne is seven-fold, and like the light of seven dayes*, as was prophecied, *Isa.* 30. 36. All things concerning our salvation are more clearly discovered *Col.* 1. 26. The Apostle termes the Gospel *a mystery, which had been hidden since the world began, and from all ages, but now is made manifest to the Saints.* q. d. God hath now opened his whole heart to his Saints; He whispered things darkly to them, but now speakes them

[1] *Velatus in veteri, revelatus in novo Testamento.*

them loudly and clearly to us [k].

[k] *Nam illæ Revelationes Prophetiæ erant instar Lucernæ splendentis in obscuro loco, sed prædicationes evangelicæ sunt instar solis medio die radiantis.* Joan Davenant Episc. Sarisb. expos. in Coll. 1. 26. *Scriptura Sol animæ, nullis celatum est evangelium, lux est communis omnibus, nullus est in verbo cæcus.* Clemens Alexandrinus in Protrept. *In jis quæ apertè in Scriptura posita sunt inveniuntur illa omnia quæ continent fidem, moresq; vivendi.* Augustinus de Doct. Christ. lib. 2. cap. 9.

2. In Impletion and accomplishment; That which before was held forth in a Promise and Prophecie, as matter of expectation and desire, to us is become a Performance, and fullfilling, and so a ground of acquiescence & rejoycing. *Hope deferred makes the heart sicke, and is as smoake to the eyes, or vinegar to the teeth,* but their expectations are our exultations. *Acts* 13. 33. *And wee declare unto you glad tydings, how that the Promise that was made unto the Fathers, God hath fullfilled the same unto us their children* [l].

[l] *Christus qui vitæ æternæ, & bonorũ omnium substantia est, illis tantum promissus erat, & cum tanquam procul absentem expectabant, nobis datus est & Præsentem obtinemus.* Calvin.

3. By Indulgence; for the *Jewes* had a burthensome and chargeable service in the Ceremoniall Law, but that now is abolisht by Christ. *Act.* 15. 10. *A yoke which neither wee nor our Fathers were able to beare;* But now wee are invited to come and *take of Christ a yoke that is easie, and a burthen that is*

is light, [m] Mat. 11. 28.

4. In Extention and Apprehension by beleevers in all Countryes; Before 'twas confined to the *Jewes, and in Jewry* onely *was God known* [n], but now *the Partition wall is broken down*, and the Gospel is commanded to be preach't, *unto every creature*, Gentiles as well as Jewes. *Rom.* 1. 16. & 3. 29. *And the Grace of God that bringeth salvation hath appeared unto all men*, Tit. 2. 11. And now *in every Nation he that feareth God, and worketh righteousnesse, is accepted with him*, *Act.* 10. 39. Good newes for us Gentiles, The Wildernesse is become as a watered garden.

5. In Perfection and wonderfull growth of Faith and Grace in the hearts of ordinary beleevers above them, by reason of the [o] Plentifull effusions of the Spirit since Christs ascension. *Joh.* 7. 39. *The Holy Ghost was not yet given, because Jesus was not yet glorified*, i. e. Not so much given. 'Tis true, some particular Saint, as *Abraham* might have a greater measure of the Spirit then ordinary beleevers have under the Gospel. But now the bulk of Beleevers have the *Spirit of glory resting on them*, and shining in them. *Joel* 2. 28. *I will poure out my Spirit on all flesh.* Beleevers then for the generality of them had but little of the Spirit; hence it is said*; *The Law was but a shadow of good things*

[m] *Erat quidem dura & laboriosa veteris pædagogiæ servitus, sed de solis ceremoniis cum non loqui facile colligitur. idem. Portare legem est legi morali satisfacere ad justitiam.* Erasmus Sarcerius in Acts 15. 10.

[n] *Hoc novũ & speciale habuit Christi adventus, quòd diutâ macerià Deus promiscuè totũ mundum amplexus est.* Calvin. in Acts 10. 35.

[o] *Erat & in Prophetis spiritus sanctus etsi donum hoc contractiũ erat, et in Apostolis ante crucẽ, sed non sic ut post assumptionem, largus scilicet ac copiosus, ita ut fluminibus comparari deberit.* Theophylact. in Joan. 7. 39. * Heb. 10. 1.

things to come, not the Image and Truth it selfe, *viz.* It had a rude and dark delineation of good things to come, as a draught made by a Painter with a cole, but the Gospel exhibits the picture it selfe in the flourish and Beauty, saith *Taylor* [p], that is, the Truth, and Being, the Glory, and Perfection thereof; Let's see our happinesse in these five respects.

[p] Dr. *Taylor* in his Types.

2. Let us know our Duty.

2. Let's not onely see our happinesse, but consider our duty; Let me name five particulars.

I.

1. Admire God, and the Scriptures, when you see the Prophecies so punctually fullfilled; for if *Ptolome* was astonished at the 72 Interpreters, because being placed in sundry Roomes, and never conferring nor seeing one another, they did notwithstanding write the same, not onely for sence of matter, but found of words upon the selfe same Text, as [q] *Justin Martyr*, and [r] others report, then how should wee admire God in that divine concordance, between the Prophets, and Apostles, who writing the word of God in divers places at divers times and upon divers occasions, doe notwithstanding so harmoniously agree, that they seeme not, saith [t] *Bellarmin*, divers Penmen, but onely divers pens of one and the same Writer.

[q] *Justin Martyr in Admonitorio.*
[r] Augustin. de Civit. Dei. lib. 18. cap. 42. Galatin. de Arcanis. lib. 1. cap. 2.
[t] Bellarmin de verbo Dei. lib. 1. cap. 2.

2. Beleeve the fullfilling of the Prophecies;

2.

cies; Indeed the Apostles and Disciples, *saw and heard those things that many Prophets and righteous men desired to see and heare, but could not*, Mat. 13. 17. But for us that live sixteene hundred yeares since the accomplishment; wee have as much need of Faith to beleeve these things are done, as they before Christ had to beleeve they should be done; and yet to beleeve the History onely is nothing, (the very Devills doe that) unlesse wee can say with * *Paul, He dyed for me, and gave himselfe for me*, and that *he came into the world to save sinners, whereof wee are the chiefe*, &c.

* 1 Tim. 1. 15. Galat. 2. 20.

3. Pittie the Incredulous, even obstinate *Jewes*, that say the Prophecies are not fulfilled, but still expect the Messiah. They pitied us Gentiles when they said, *wee have a little Sister hath no breasts*, let us mourn for the *Jewes* and say, Wee have an elder Sister hath no eyes. God hath promised to restore them. [t] And God hath miraculously preserved them for that end; For whereas sundry very auncient People, and famous, as Persians, Chaldeans, Assyrians, Trojanes, Vandales, Lombards, Goths, Saxons, Picts, &c. are either quite distinct or destroyed, or else being severed & scattered, have not so held their own, as to keep still their own Ordinances, and preserve themselves for their civill life, and Religion unmixt with other people

3.

[t] Zach. 12. 10. Jer. 20. 21. Mat. 23. 39. 1 Cor. 3. 16. Rom. 11. 24. to 27. *Note.*

people whither they came; yet behold a strange thing, and remarkable, saith *Beza*, the *Jews* only notwithstanding their great, and long dispertions, and calamities, doe yet not onely remaine in innumerable multitudes, but keep their Tribes distinct, and unconfounded, and injoy all their Ordinances, except sacrificing of Beasts, and will shew you their pedigres, and descent from *Abraham*; and doubtlesse saith *Calvin*, they are thus miraculously preserved against the time of their conversion, which now will be visible to all. [u] Others of the learned concurre with *Calvin* herein. O therefore let us with *Beza* be importunate with God to hasten their conversion, &c.

[u] Aquinas, Pareus, *and* Pet. Martyr.

4. 4. Wait for the full accomplishment of all the prophecies touching Christ, and his kingdome. Much is foretold in the *Psalmes*, *Daniel*, and the *Revelation*, which is not yet fulfilled, as [w] The Preaching of the Gospel to all Nations, the coming down of Antichrist, the coming in of Jewes and Gentiles (in the fullnesse) under the Standard of Christ. His giving *a time of refreshing* to the Church, towards the end of all things, when there shall be *new Heavens and new Earth, in which shall dwell righteousnesse*, (spirituall, halcyon, glorious times indeed) and finally, his second coming to judgement, when the Trumpet shall sound, and the

[w] Mat. 24. 14. 2 Thes. 2. 8. Rom. 11. 25. 1 Tim. 4. 1. Acts 3. 19. Isa. 65. 17.

the dead shall rise, and all appeare before the Judgement-seat of Christ. All this must come to passe, and all this may be comprized in our comprehensive prophecie in the Text, *The Sun of righteousnesse shall arise with healing in his wings*[x].

5. And lastly, reject other Prophecies, & Predictions, which insnare many soules in our dayes; the Devill never drove such a trade as now when many Professors are not ashamed, nor afraid to enquire of his Oracles touching publick or private affaires, [y] *Erasmus* and [z] *Pbavorinus* disputing against Astrologians, conclude all Prognostications and Predictions unprofitable, saying, if they foretell joyfull newes, they decrease our future pleasures, if evill tydings they increase our present pain, the feare of danger being often worse then the danger it selfe; besides this, all Predictions of this kinde, are vaine, uncertain, and ambiguous, and misse oftner then hit; but above all, they are sinfull, and unlawfull, either in the maker, or receiver, and *God will set his face against such*, Lev. 20. 6. 2 Par. 10. 13. 2 Reg. 1. 16. Peep not therefore into the Arke of Gods secrets, be willing to goe Gods pace, do not outrun Providence, but *wait, wait I say, on the Lord*; and so much of that point: And thus having handled the Prediction of Christ, I now come to the Description of him, *The Sun*,

[x] See a Tract of M^r. *Geerings* call'd *A discovery of the vanity or iniquity of Judiciall Astrology*, Published 1646.

5.

[y] Leovitius in admonit. de usu Astrologiæ.

[z] Aulus Gellius. lib. 14. cap. 1. in fine.

2d Doct.

Sun, &c. The second Doctrine is this, that *Jesus Christ is that glorious Sun, that with so much resplendent lustre shines out upon the Church.* For,

1. The Sunne is of a communicative nature, he doth not contract his beames, and confine them within it selfe, but diffuses, and scatters, and spreads his rayes o're the world, the Sunne is the fountaine of light, and it inlightens the Moone, and Starres, and whole universe. The Lord Jesus is of such a nature. *Psal.* 84. 11. *The* [a] *Lord is a Sunne and a Shield, the Lord will give grace, and no good thing will he withhold from them that walke uprightly.* Marke, he no sooner calls God, in Christ a Sun, but he talkes of *giving*, and *withholding nothing*. And indeed he makes all the Creatures participant of his goodnesse, he gives forth his light unto the Saints, who are called *Starres*, Dan. 12. 13. The lesser vessells are filled by him, and *of his fullnesse wee all receive Grace for Grace*; Christ hath a sea of Grace, and glory, able to fill all our channells, like the ointment (saith *Martin* [b] *Bucer*) which being poured out on *Aarons* head, trickled downe to his Beard, and the very hemme of his garment: So that divine, and rich anoynting of the Spirit, which was in such abundance poured out upon our head Christ, flowes down to all his members: God in Christ is a generall,

1.

[a] *Apud Deum quidē est fons vitæ, justitiæ, virtutis, sapientiæ, at fons nobis occultus & inaccessus, sed horum omnium copia nobis in Christo exposita fuit, ut inde petere liceat, ultro enim ad nos fluere paratus est si modo transitū illi fide demus.* Cal.

[b] *Hoc adūbratum est per Aaronem qui dū in Sacerdotē consecraretur, perfusus est oleo super caput, quod præunimiâ abūdantiâ in barbam & oram vestimenti ejus defluxit sic,* &c. Mart. Bucer. Joan. 1. 16.

rall, a communicative good, the word here used is *Schemesch*, the Minister of God, *viz.* the Sunne which imparts and ministers light & heat: for the word ([c]saith *Torshel*) is of *Schamasch*, to serve or minister to God or men, according as the Syriack version of the new Testament useth this word *Matth.* 20. 28. *The Sonne of Man came not that he might be ministred unto, but (Deneschtammesch *) that hee might minister.* Christ doth benignly impart grace and glory, a Fountain he is, and that opened, *Zach.* 13. 1.

[c] *Sam. Torsh. in Mal.* 4. 2.

* Διακοθῆναι.

2. The manner is observable, the Sun communicates his beames freely, suddenly, impartially, & abundantly; so doth Christ freely, [d]they are not brought by violēce or attractives, or any art or diligence of man, but come of their owne free motion; and surely all that Christ doth, is *freely, without money, or without price*, he justifies without the concurrence or help of our merits, he is not moved by any thing in us, but his own good will and pleasure, [e] *Ephes.* 1. 5. 2 *Tim.* 1. 9. *Rom.* 11. 6.

2.

[d] *Sol non expectat preces, sed statim refulget, & omnibus, videntibus lucem vitvmque affert, ita Christus prior dilexit nos, & cum inimici essemus prævenit sponteque sua maximis beneficiis ditavit & ditat.* Corn. a Lapide in Mal. 4. 2.

[e] *Beneplaciti nomen omnia merita diserte excludit.* Calv.

Object. I but the violent take heaven by force.

Sol. 'Tis certaine: but this force is not

not offered on God, but themselves and the world, [f] whereby they master all impediments and difficulties that else would hinder them from heaven, and this not in their own strength, but Christs.

[f] *Violentos rapere regnum cœlorum, est regni Christi cupiditate adeo flagrare, ut vitam & omnia quis contemnat modo particeps sit Evangelii, & regni cœlorum civis.* Mart. Bucer. in Matth. 11. 12.

Next, the Sun communicates his beams suddenly many times in an instant. Have you not seen the Sun mused with clouds, suddenly shew himselfe, and in the twinkling of an eye, disperse his beames? Christ also can suddenly give out comfort to the soule, not [g] onely his second comming in glory, but his comming in grace may bee compared to lightning, which flashes suddenly. [h] So *Erasmus* and *Calvin* expound *Matth.* 24. 27. The Gospell was suddenly scattered or'e the world, grace and joy is oftentimes suddenly infused into the heart. 'Tis said, [i] *God will speak peace unto his people. q. d.* Look how easily and quickly you can speake a word, and with like facility and celerity can Christ give his grace, and let out the discoveries of himselfe to us. Thou that hast long waited for comfort, remember this, Christ can, and may suddenly shew himselfe unto you, when you are ripe for comfort, and his set time is come to doe it, he will not be long about it, comfort may come next moment.

[g] Luke 17. 24.

[h] *Nihil fulgore celerius.* Erasmus in Matth. 24. 27.

[i] Psalm 85. 8.

moment: We are but Præcones, Criers, Publishers of the Gospels glad tidings, but your inward peace and rest must drop from the clouds. 'Tis a new creation, and if God say of a dark soul, *Let there be light*, there shall be light, and that suddenly; nay, Christ can cure Nations in an instant, [k] *Jer.* 18.7. 'Tis but giving the wheele a turne, and the Potter can new make us: for *wee are as clay in his hands*, and though never so out of shape, he can soon mend us, *Isai.* 64. 8.

[k] Jer. 18. 7.

Again, the Sun communicates his beams impartially, and universally: For *the Sun shines on the just and unjust*, [l] *Matth.* 5. 45. The Lord Jesus is impartiall, he is no respecter of persons, *But in every Nation he that feares God and workes righteousnesse, is accepted*; hee shines more or lesse on all Saints: Nay, *he enlightens every man that comes into the world*, *John* 1.19. that is, [m] every man that comes into the old World with reason and understanding; and every one that is new born, and comes into the new world, with grace and comfort, sooner or later: Nay, he offereth himself unto every sinner, and reprobates keep the shuts of ignorance fast pin'd, lest the light should come in, because their deeds are evill. In a word, God by his omnipresence and providence (saith *Ambrose*) shines

[l] Matth. 5. 45.

[m] *So Musculus* and *Calvin* on John 1. 9.

(like the Sun) every where, and in all places of the world [n]. And then

Lastly, the Sunne sheds his beames not sparingly, but abundantly; the Sun when he shines can as easily fill a vast Palace, as a small closet with light, and so Christ deals liberally, and upbraids not; he gives wisdome and much wisdome, light and much light, [o] *Iam.* 1.5. *Of his fulnesse we receive grace for grace*, as it is in *Iohn* 1.16. *viz.* Grace in abundance. The metaphor (saith *Hunnius*) is taken from the over-flowing Fountaine, that poures out water in abundance, and yet remaines full: the same saith [p] *Theophylact.* Brethren, Christ can as easily fill the most widened, enlarged, capacious heart with [q] grace, and joy, as the slender, narrow mouth'd, streightned soule. Thou hast got but a little grace, or but a little comfort, what is the reason? and where lyes the fault? *Is the Spirit of God streightned?* Surely no, *Mich.* 2. 7. Doth the Fountain in God faile? Is his hand shortned, or his heart niggardly? No, no, the fault is in thy self, thy Armes are pinion'd, thy mouth sewed up by sin and Satan, or else you strive to drink in the crackt dish of your own merits or inventions, so that Christ may say as *Paul*, 2 *Cor.* 6.12. *Ye are not streightned in me, but in your own bowels* [r] *Open your mouthes wide* (saith God) *let me alone*

[n] *De sole non dubitas quod ubiq; resplendeat, de Deo dubitas quod non ubiq; fulgeat?* Ambrose

[o] James 1. 5.

[p] *Metaphora desumpta est ab exuberante aliquo fonte, de quo licet subinde haurias, nunquam tamē exhaurias*, Ægidius Hunnius in Joh. 1.16 pag. 70.

[q] *Effluens plenus manet*, Theophylact. in locum.

[r] 2 Cor. 6. 12. Ye doe not comply, ye do not reciprocate. Trap.

alone to stop them with good things. For though your hunger and thirst after righteousnesse be increased, and your hearts and desires enlarged, though you pull down your old barnes, your old thoughts and aimes, and build bigger, yet I will repleniſh them and satisfie them: *For ye shall be filled with all the fulnesse of God.* Will that content you? *Eph.* 3.19.

ſ Thus you see how Christ communicates himselfe: all things receive of Christ, but Christ hath a fulnesse in himselfe, Moone and Starres borrow light of the Sunne, the Sunne hath fulnesse of light in himselfe, so hath Christ. And yet the Sun is alwayes communicating out of that fulnesse, so is Christ, and the manner is remarkable, freely, suddenly, generally, and abundantly. That is the second thing.

ſ *Quicquid lucidum est in cœlo & in terra aliunde mutuatur ſplendorem ſuum, at Chriſtus lux eſt ex ſeipſo & per ſe refulgens deinde irradians totum orbem ſuo fulgore, ut non alia ſit uſquam origo vel cauſa ſplendoris* Calvinus in Johan 1. 9.

3. There is but one Sunne, and from his singularity he takes his name, *Sol, quia ſolus.* There are many Starres, but there is onely one Sunne: there is but one Sunne of righteousnesse, but one Saviour, t *Acts* 4.12. *Christ is become the head of the corner, neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.* But one high Priest, but one master of Requests in

3.

t *Unicus vitæ autor eſt, quod Papiſtæ fatentur, ſed dum tot adminicula confingunt, vix centeſimā ſalutis partē illi faciunt reſiduam.* Idem in Acts 4.12.

heaven, neither good workes, nor yet Angels or Saints are co-Saviours with Christ, they are not joyned in commission either in point of satisfaction, or intercession. *Suetonius* saith, that when *Augustus Cæsar* either out of humility or policie, desired the Senate would adjoyne two Consuls with him, for the better government of the State. The Senate answered, That they held it as a diminution of his dignity, and a disparagement of their own judgement, to joyn any with so incomparable a man as *Augustus*. And surely friends, it would much derogate from the worth of Christ, and lay folly to our charge, if wee should joyne ought with Christ, either in redemption or invocation: He alone trode the Wine-presse of his Fathers wrath, hee onely is able to intercede between a guilty sinner, and an angry Judge: He is fitted and accomplished in all respects, so that having him, we need no other, and all beleevers may say, To whom shall we turn, or whither shall we goe, but unto thee, thou hast the words of eternall life. Saints cannot heare us, Angels cannot help us, good workes will not availe us, 'tis Christ onely that can save us: let silly Papists say what they will, at last they must confesse this. *Bellarmine* having long argued for justification by works, concludes tis safest to rest on

Suetonius.

Sol quia solus Cicero de nat, Deorum lib, 2.

on Christ onely; and [u] *William Tracy* Esquire, in *Hen.* 8. time, made it in his Will, that no Masses should be said at his Funeral, for he trusted in Christ onely, and hoped by him to be saved, and not by any Saint, &c. Hereupon his body was taken up and burnt as an Heretick, *Anno Domini* 1532. You see Christ admits no rivals, or [m] sharers; as there is but one Sun, so there is but one Saviour; there are many starres, many adopted Sons, but not a begotten sonne besides him, [x] *He is the onely begotten Sonne of God*, and so the onely Sunne of the Church, we acknowledge no other: *One is our Master* (and so one is our Saviour) *even Christ*, *Matth.* 23. 8. [y] and but one God.

4. The Sun is at the Lords commandement, *Job* 9. 7. both for its rising and standing still, going back or going down; the [z] Sun doth all by order and appointment from God, and so did Christ, hee spake not by himselfe, or of himselfe, but all hee did by vertue of his Fathers Commission, and hee came about *his Fathers businesse*, John 5. 30. 36. And we read when he prayed the Father, that *the Cup might passe from him*, still he put in this, *Not as I will, but as thou wilt*, *Matth.* 26. 39. And so in all things he was guided by his Fathers will, and came into the world to [a] doe it,

[u] Acts & Monuments, fol. 953.

[m] *Divide si potes Arriane Solem, & tum demum divide Trinitatem.* Aug. Serm. 1. de verb. Apost.

[x] John 1. 18. 1 John 4. 9.

[y] Math. 23. 8.

4.

[z] Titelman in Job. 9. 7.

[a] *Hæc vox est seipsum dedêtis atq; offerentis in plenum obsequium Deo.* Pelicanus.

Heb. 10. 7. *Lo, I come to doe thy will, O God.*

Object. *Object.* How then is Christ equall with the Father, is not this some disparagement to Christ? *Socinians* urge it as an argument against his Deity and coequality with the Father. They discourse thus, He that doth nothing of himselfe, but is altogether at the will and appointment of another, is inferiour to him whose will he obeyes. But — *John* 5.19.30. *Ergo.*

Sol. *Sol.* The Sonne doth nothing of himselfe, that is, as distinct from the Fathers work, seeing as they are God, they have one working and one will, and so *John* 5. 22. 'tis said, *The Father judgeth no man.* i. e. not alone, but by the Son: the Son doth all things, the Fathers will going before, not in time and nature, but order of persons, and this society and order of divine operations, doth not abolish but establish the equality of persons. [b] So that although the Sonne bee guided by the Fathers will, and in point of subsistence depends on the Father, as the rivolet on the Fountain, yet this is no disparagement to Christ, & still he counts it *no robbery to be equall with the Father*; Consult *John* 5. 26.

[b] *Quatenus est filius hominis omnia a patre accepit, quatenus vero est Dei filius omnia a se ipso habet.* Musculus in Johan. 5. 26.

5. 5. The Sun is a body of a wonderfull magnitude, called *a great light*, *Genes.* 1. 16. And 'tis questionlesse the greatest of all the

the celestiall bodies. *Anaxagoras* held the Sun much greater then *Peloponesus*, a countrey in *Grecia* [c] *Anaximander* to be as bigge as the earth: but since Mathematicians have found that it exceedeth the earth in bignesse 166 times *, and none of the other starres of the first magnitude (whereof there are 15.) to exceed the earth above 18. times; and yet this vaste Body shewes but little to the eye, because a mans sense cannot comprehend the dimensions by reason of its huge distance from us, which *Eratosthenes* affirmes to be an hundred thousand thousand, and five hundred thousand miles from the earth. But not to stand on curiosities, you see the Sunne is of a wonderfull magnitude. Let mee allude to this, Jesus Christ is very GREAT in his power and goodnesse, *Titus* 2. 13. See that *Socinus* confounding Text, Christ is there called *the Great God*, Christ is thus great without quantity, his magnitude is unmeasurable, and there are no bounds or limits to his greatnesse, *David* saith, *His Greatnesse is unsearchable*, Psal. 145. 3. For *he fills heaven and earth*, [d] Jer. 23. 24. And yet

[c] *Plut. l. 2. de placitis Philosoph. cap. 21.*

* See how *Ambrose* demonstrates the Sunnes magnitude, lib. 4. Hexamen. c. 6.

[d] *Christum ideo magnum nominat quia ejus magnitudo (quam nunc inani mundi fulgore excæcati homines extenuant ac interdum quoque quantum in se est exinaniunt) tum se proferet; mundi enim species dum magna oculis nostris apparet, sic oculos perstringit ut Dei gloria quasi in tenebris latet: At Christus adventu suo fumos mundi omnes discutiet, ut nihil amplius obscuret gloriæ suæ splendorem, nihil amplitudinem diminuat.* Calv. in Tit. 2. 13.

how little is Christ in the worlds eye? Surely they which dote upon the glory of the world, and make Sense the Judge, will have low thoughts of Christ: Christ is at a distance, hee stands *a farre off from the proud*, but *he is nigh unto such as are of a broken heart*, Psalm 38. 18. For they are *made nigh by his blood*, and the more they beleeve, the neerer they approach to him, *Rom.* 13. 11. and so the more they discover and admire his greatnesse with the Psalmist, [e] *Thou art great, O Lord God, and there is none like unto thee.*

[e] The greatnesse of God is his Majesty or power, Deut. 3. 24. and 9. 26. and 32. 3. Exod. 15. 16. 1 Par. 17. 19 Luke 1. 49. Psal. 97. 11. and 145. 3. 9. Ainsworth on Psalm 150. 2.

6. 6. The Sun hath a dazeling brightnesse and splendor, so that no creature can behold it for a long time, with a stedfast and undazeled eye but the Eagle; no man can behold it with a fixed eye, unlesse hee looke downward, and see it in the water, a thick and grosse medium, so that what is said of the Spouse, is much truer of Christ, *Cant.* 6. 10. He looks forth as the morning, he is faire as the Moon, *cleare as the Sun, &c.* he is of such amazing brightnesse, and resplendent lustre, and astonishing beauty, that were we to view him in his glorious Being, our eyes would dazzle and wink at it. [f] For

[f] *Tantus enim e facie Domini fulgor emicabat ut nec mentes quidem ipsæ purissimæ, atque beatissimæ illam intueri possent, nisi quemadmodum nos, cum volumus intueri solem oculis manum opponimus, ita & ille oculos suos binis alis utring; sublatis, hoc est pio metu & verecundia immensæ majestatis admbrarent.* Oser. in Isai. 6. 2. fol. 22.

the

the Angels are glad to skreen their faces with their wings, and cry, *Holy, holy, holy, the world is full of thy glory.* As the picture of the Sunne upon a Table, comes short of the Sunne in its orb, so the Sunne it selfe comes infinitely shorter of Christ. Nay, let us imagine saith [h]one, that millions of Suns were all massed and framed into one Sun, & the sense of seeing, and faculty of understanding that are in all mankinde were contracted into one man, and that the Lord should set Christ by that Sun in his glory and splendor, [i] why truly that Sun comparatively would be a Globe of darknesse, and that eye could not view Christs Glory, nor that understanding comprehend it. But though carnall men cannot see Christ and live, see Christ and rejoyce, [k] yet Eagle-eyed souls (such are beleevers, *Matth.*24.28.) they shall through Christ, look upon God in the clouds, and behold him face to face, and the object shall bee sutable and delightfull; nay, in this life we may look downward and see this Sun in the paile of water, Christ in our flesh, Christ in the Word & Ordinances, Christ in the image of his children, and so hee is visible; and yet therein most lovely: For he is *the expresse image of the Father, and the brightnesse of his glory. Heb.*1.3

And thus *the light of the knowledge of the glory*

[h] *Sam. Rutherford* in his survey of Christs lovelinesse.p. 292.

[i] Acts 26. 13. Rev.1.16.

[k] *Sicut Sol Aquilarum oculos vegetat nostros sauciat siait Augustin de moribus Manich.lib.2. cap.8.) Ita Christus justorum mentes acuet & vegetabit æternum; impiorum vero animos oculosque sua lues excæcavit.* Cor. a Lapide in Mat.4.p. 355.

[i] *Dum igitur audimus filium esse splendorem gloriæ paternæ, sic apud nos cogitemus gloriam patris esse nobis invisibilem donec in Christo refulgeat.* Calv. in Heb. 1.3.

glory of God, is given us in the face of Christ, that face that *is white, and ruddie*, in whose cheeks *are beds of spices, his eyes like Doves eyes, his locks bushy, and his lips like Lillies, fairer then the sonnes* or daughters *of men, the chiefest of ten thousand; O his countenance is as Lebanon, he is altogether lovely*, Heaven's in his smiles, *This is our beloved, and this is our friend, O daughters of Jerusalem*, Cant. 5.

When Christ gives the soule a glimpse of himselfe, it cannot but say that the beautie of Creatures is uglinesse, and deformity to Christ, and the best and highest comparisons and expressions are created shadows, which come infinitely short of Christ; If I had the tongue of men and Angels to describe him, it would be as deep silence to Christs shewing of himselfe to you; And when you have viewed and gazed upon Christ with all greedinesse to eternitie, beleeve this; There will remaine unseene treasures of lovelinesse and glory in Christ [m]. *Plato* speaking of God could say; *He was the horne of plenty, and the Ocean of Beauty*; He is like *the lovely Rose of Sharon*. O 'tis a ravishing sight *to see this King in his Beauty* [n], *Isa.* 33. 17. 'Tis a changing, transforming sight, it casts down certain rayes, and sparkles of glory, on them that view it [o], 2 *Cor.* 3. 18. *Angels have eyes within and without*, *Rev.* 4. 6. But here's fewell enough to feed them

[m] In his transfiguration very glorious, *Matth.* 17. 2. much more in Heaven.

[n] Isa. 33. 17.

[o] 2 Cor. 3. 18. Rev. 4. 6.

them all, & they cannot get their eyes pulled off from Christ; Sinners no sooner see him, but they are *sicke of love*, and ready to fall into a swound, cry, *Stay us with Flaggons, and comfort us with Apples*! Cant. 2. 5. *Tully* tells us of *Zeuxis*, that being to draw the Picture of *Helena* (I think for the Temple of the *Crotoniens*) he caused divers comely Virgins to stand before him, that as a Garland out of severall flowers, from all their features, and complexions, he might draw one perfect Beauty; and thus the industrious Chymick extracts a little Gold, out of much course mettle; should I imitate that Painter, or this Chymick, set all the delights and glories of the world before mee, and put them all together, or extract somewhat amiable and excellent, out of all the drosse and dung here below, as *Paul* calls it; all would not be able to coyne in your hearts, an Idea of Christ, you'd still rest unsatisfied, and walke in darknesse, unlesse the Spirit would reveale Christ unto you, as he did unto *Paul*, Gal. 1. 16.

To conclude this, [q] *Joseph* was herein a Type of Christ, it is said he was a goodly Person, and well favoured, [r] and though bodily beauty is a gift of God, yet saith [s] *Austin*, he was fairer within, then without; Well, herein he was a type of Christ as well as in the other things; For *Joseph* was set over

[p] *Gloria Christi ineffabilis, et exactè in hujus vitæ infirmitate sciri nequit, sed quando videbimus Christum à facie ad Faciem.* Gerhard. Tom. 9. De vitâ æternâ.

[q] Gen. 39. 6.

[r] *Gratior est pulchro veniens è corpore virtus.*

[s] *Pulchrior in luce cordis, quàm facie corporis.* Aug.

over the whole Land in generall, the Kings house in speciall; so Christ is Lord over the whole world, but chiefly of his Church, which is called Gods Family [t]; *Joseph* had the custody of the Kings Garner, & therewith fed all *Ægypt*, and other Nations, and Christ hath all the fullnesse of God, wherewith he spiritually feeds Jewes & Gentiles, Beleevers of all Nations, that come with empty sacks, and hearts to him.

[t] Eph. 3. 15. Galat. 16. 10.

7. As the Sunne is bright in it selfe, so it is the Beauty and Ornament of the world, *viz.* It discovers the worlds beauty, it is that makes all things appeare so lovely, and amiable; the fairest, and most lovely objects, as Pictures, &c. if set in the darke, afford no pleasure, no delight, nor contentment. [u] Christ also is the Beauty and Ornament, both of soules, Nations, I and Heaven it selfe.

7.

[u] *Christus omnia novâ luce novâ vitâ, novâ pulchritudine exornat.* Cornelius A Lapide in Mat. 4. 2. Pag. 355.

1. Of soules, Christ is the beauty of your soules, and mine; *Jeremy's* dungeon, dark, and miery, and so are your soules ignorant, and deformed, till Christ shines in upon you; All outward comforts, or naturall parts, or secular learning, or Scripture-knowledge, cannot make a soule appeare beautifull to God, or good men, till Christ shines; unlesse the Apostles had been illuminated by this Sun within, they had been darknesse it selfe, saith [w] *Musculus.*

[w] *Nisi Apostoli per hanc lucem illuminati fuissent, prorsus Tenebræ essent.* Musc in Joh. 1. 9.

2. As

2. As Christ is the beauty and ornament of soules; so of Nations: Where pure Ordinances are administred, there is *the beauty of Holinesse*; and on all such *Glory, God will be a Defence:* When Christ sits upon his Throne, then is a Nation happy; Though a Land should abound with mines of gold, mountains of Pearle, and Rivers of Nectar, and were another Paradise, yet if Christ, and Gospel, and Ordinances were not there, the Inhabitants might cry *Ichabod, for the glory is departed*; But then if Christ is there, what can be wanting? *Haggai* prophesied that the second Temple should be far more glorious then the first, not that it should be so adorned as the former, but that Christ was to be and preach there; God hath given Christ, and the Word to us, he hath given to other Nations other blessings; To the Muscovites hides, and precious skinnes; to the Moores of Barbary Sugar, and sweet spices; to the Spaniards Wine, and fruits; to the Indians gold, and silver; to them of Cathai, Pearles and precious Stones; to the Persians silk, and Margarites; to them of Finland, Greenland, fish and fowls; but to us he hath given Christ, and his Gospel, and all other things needfull for us; Oh blessed be the day, and happy be the houre, wherein they came to us; Let that day be as the day wherein *Israel*

Lament. 4. 1.

rael came out of Ægypt; if wee had more tongues then Argus had eyes, if every haire of our heads, saith [z] one, were a life, & every life longer then Methuselah's, all were too little to praise God for this mercy.

3. [y] As Christ is the beauty and ornament of soules, and Nations, so of Heaven it selfe; As you see Rev. 21. 23. *The glory of the Lord doth lighten it, and the Lamb is the Sun there:* Now when Christ shines out in his full splendor, and hath a constellation of lesser Suns round about him: This makes those streets paved with Diamonds, to sparkle gloriously by reflection; Indeed the brightnesse of this place is unconceivable, saith *Chrysostome*, wee that sleepe in darke holes cannot apprehend it; But all this amazing light and glory flowes from the face of Christ, the Sun of righteousnesse. Brethren, Heaven it selfe, would be an obscure place, if God and Christ were not there; He is the Crowne of Crowns, the Glory of Glories, and the Heaven of Heaven. [z] *Luther* said, he had rather be in Hell with Christ, then in Heaven without him; and *Paul desired to be dissolved, and be with Christ*; He well knew to be with Christ was Heaven.

8. [a] The Sun by situation is in the midst of the Planets, three above him, and three below him; Nature and the God of Nature hath placed him in the middle (for which many

[z] *Sam. Otes* on *Jude.*

[y] *Ibi verus Sol justitiæ mira suæ pulchritudinis visione omnes reficiet, ita universos cœlestis patriæ cives illuminat ultra omnẽ solis nostri splendorem.* Augustin. in Manuali. cap. 7. *Visio Christi ast tota vita æterna, si mali Dei faciem viderent pœnis carerent.* Idem lib. de Spiritu, & Animâ, in cap. 55.

[z] Luther in Genes.

8.

[a] *Sol cor cæli dicitur quia in medio. In medio ponitur ut vim suã undequaq; diffundat, sic* Alsted in-

many reasons are given) why so Christ was and is still in the midst; When his parents sought him, they found him in the Temple, *In medio Doctorum, in the midst of the Doctors, disputing with them*, Luk. 2. 46. When he was crucified, they hung him between two theeves, and he was *in the midst*, Joh. 19. 18. After his resurrection when the Disciples were assembled, Jesus came, and *stood in the midst, and said, Peace be unto you*, Joh. 20. 19. [b] And still he is *In medio Candelabrorum, In the midst of the Golden Candlesticks*, viz. The Assembly of Saints, *Rev.* 1. 13. Now who this is that walks there, and how described, you reade afterwards, *His countenance shines as the Sun, and it is the Son of Man*, vers. 13. & 16. And now in glory he sits upon a Throne of Gold, Angels and Saints innumerable are round about him, *Revel.* 5. 11. So that still Christ is *in medio*, in the midst; The centre of all our desires, and joyes.

[b] *Virtus in medio consistit, & Christus in medio stat.*

9. The Sun is very admirable, and wonderfull in its Motion [c], which is Strong, Swift, Constant, and Distinguishing.

9.

[c] Suitable to the 12. signes of the Zodiack are the 12 Articles of the Creed, through which he passeth: There was somewhat in Christ, and his motions to answer all the signes. *Pro Ariete est illa Manifesta Ovisque ad Occisionem ducitur; Pro Tauro continuus labor, & defatigatio: Pro Geminis duæ Naturæ admirabiliter conjunctæ, ubi Leo etiam è Tribu Judah, Castimonia Virginis, Libra Justitiæ*, &c. Cresollius in Mystagogo. lib. 3. pag. 481.

Strong,

Strong, for it is a Giant-like motion. *Psal.* 19. 5. *He rejoyceth as a strong man to run his race*; and *he goeth forth in his might*, saith *Deborah*, Judg. 2. 21. The motions of Christ are strong, and powerfull, especially when he comes to convert soules, to helpe his people, and avenge himselfe on his enemies. *Isa.* 63. 1. *He travails in the greatnesse of his strength, and is mighty to save:* This is plainly spoken of Christ, and his motions towards his church, he travails in his strength, and who shall let, or hinder him? Now *Sampson* was herein a Type of Christ, and that both in his Name, and Arme. 1. In his Name (*Sampson*) whether with *Jerome*[d] you interpret it, *Their Sun*, or with *Mercerius*, *A little Sunne*: *Sampson* cheared the hearts of men, in those darke, and sad times of Idolatry, and oppression, yet he was but a *little Sun* in respect of Christ, whom he did typifie, *The Sunne of righteousnesse*, who is so exceeding great, and glorious, that God thought fit to inure the peoples eyes by looking first on a lesser light, *John* the Baptist (who is presently foretold after my Text, and was before Christ arose, *a burning and shining light*) 2. As *Sampson* was a type of Christ in his Name, so in his Arme, in his Strength, for *Samson grew, and the Spirit waxed strong in him*, so as he became a Saviour of incomparable strength.

[d] And so it is interpreted in that old Rithme; *Samoson dictus Sol eorum, Christus lux est electorum, Quos illustrat gratia.*

Thus

Thus *Jesus Christ grew, in stature, and in favour, with God, and man*, and the Spirit was so strong in him, (because unmeasured) that he became a Saviour too strong for Infernall Powers, he slew that roaring Lyon the Devill [e], and subdues our lusts, he laid heaps upon heaps, and destroyed more enemies by his death, then life [f]. In these and many other things was *Sampson* a type of Christ. Againe;

As the Sunnes motion is strong, so it is [g] swift, *he makes hast*, saith *Solomon*, Eccles. 1. 5. As one that runnes a race for a wager, *Psal.* 19. 5. And indeed wee may well wonder, that so vast a Globe of fire, should be hurried round the heavens in a day, and not set the whole world afire with the swiftness of its motion; and yet if you behold it, it seemes to stand still, &c. The motions of Christ the Sun of righteousnesse, are swift, & speedy, he flyes with *healing in his wings*; The word saith elsewhere, that *he flies on the wings of the winde*, and *skips like a young Roe*: But Christ never makes more hast then when he comes to the reliefe of his people; Though it may be led by sence, we thinke he stands still, and *hath forgotten to be gracious*.

Next, The Suns motion is [h] constant and unwearied, *Psal.* 89. 36. *His seed shall endure for ever, and his Throne as the Sun before me*:

[e] *Et Christianorum processit examen instar apum.* August. de Temp. Serm. 107.

[f] Vide Dr. *Taylors* Types. Pa. 55. to 59.

[g] *Sol tam velox est ut 24 horis conficiat milionem milliarium & insuper 140 millia eorundē.* Musculus.

[h] *Solem hunc intueamur & videamus num quid deformitatis (aut debilitatis) ex toto seculorum senio contraxerit.* Idem in Psal. 93. Pag. 706.

The Sun is ever in motion, once he stood still, not to ease himselfe, but for his Creators pleasure; The Sun doth not tyre nor spend himselfe by his motions; 'Tis so here, Christs motions are continuall, he is ever in motion for his peoples good, by Providence, and Grace; He is indefatigable, and unwearied in doing of us good, for all his layings out doe not spend him, *he is the same, yesterday, to day, and for ever*; Once more,

The Suns motion is distinguishing, Differencing times and seasons, day and night, winter and summer, spring and autumne, are according to the accesse and recesse of the Sunne: So Christs motions make great difference of times with persons, 'Tis summer, or winter, joy and sorrow, according to Christs coming, and going. Consult, *Psal.* 104. 28, 29, 30. You see the wonderfull motion of the Sunne, which is strong, swift, constant, and distinguishing.

10. [1] *Peccatores dormientibus similes.* [1] Thes. 5. 6. Anastas.

10. The Sun is expergefactive, or awakning out of [1] sleepe; So Christ, and his discoveries rouze us out of security, and the pleasant dreames of sin; As the Converts, *Acts* 2. that cryed, *What shall wee doe?* Paul was asleep till this light shone round about him, then he cryed, *Lord what wilt thou have me to doe?* Darkenesse is a great provocation to sleepe, and therefore wee shut up windows,

dows, draw and pin our Curtains for that end; So here, the unconverted Gentiles that sleepe in sinne, are said *to sit in darknesse, and the shadow of Death*; But now when the Sun of righteousnesse shines in, this awakens, and raises us, crying, [k] *Now 'tis high time to awake out of sleepe; The night is farre spent, the day is at hand, let us therefore cast off the works of darknesse, and put on the armour of light*, Rom. 13. 12. And so,

As the Sun makes Candles, or Fires, as it were ashamed to burne, so Christ, and his love, shames us out of sin, and puts out the fire of lust, and makes the *dimme Candles of carnall reasons to goe out* [l].

[k] *Noctem vocat ignorationem Dei, quã quicunq; detinentur veluti in nocte dormiunt; lucem vero sive Diem nominat Divinæ veritatis revelationem, per quam Sol Justitiæ Christus nobis exoritur.* Calvin. in Rom. 13. 12. Rom. 6. 21. Shame is the companion of sin, and blushing is *malæ causæ bonum signum: Nemo debet dormire, solem cernens.* Chrysostom. Play not the Porcupines, that sleepe out the day. *Euseb. Nieremb. Nat. Hist. lib. 7 cap. 51. pag. 123.* [l] 1 Cor. 1. 19, 20.

11. The Sun by his heat peirceth, and penetrates into the bowells of the Earth, dives as deep as the bottom of the Sea, and nothing is hid from his heat, *Psal.* 19. 6. [m] All things are naked to Christ, and his eye is every where, he [n] sees thee in thy clo-

11.

[m] *Apostolus dictione usus est ex quadam excoriatæ Ovis Metaphora; Nam ut illi cũ demitur tergus, vel jugulo culter infigitur, & enectæ demum à collo pellis devellitur, interiora cuncta nudantur, & patent, haud secus & Deo universa quæ in terris geruntur, vel animo concipiuntur, vel mente, ut aperta, & enudata mox innotescunt.* Theophylact. in Heb. 4. 13. [n] Mat. 6. 4.

set, as well as open field, he is present by his workings, in every corner of the Earth, yea of Hell [o], and he searcheth the heart, and reines [p].

12. The Sun can easily expell the thickest [q] darkness, which is full of error, terror, &c. Though like that *darkness in Ægypt which might be felt* [r]. The darkness was exceeding great, not moved at [s] Artificiall lights, and the ayre was thickned [t] with grosse mists, and vapours, that it might be felt: This *Origen* mystically, but fitly applies to those thick mists and fogges of ignorance, in which unregenerate ones are inveloped till Christ shines; It sets forth, saith *Ferus*, the spirituall darkness of their soules: Brethren, Christlesse soules are very darke, yet no heart so sottishly ignorant, but *Christ* can inlighten it, and instruct [u] it; *Eph.* 5. 8. *Yee were sometimes darkness, but now are light.* Marke all in the Abstract, not darke, but *darkness*, not enlightned, but *light*; here's a change indeed: So in that 1 *Pet.* 2. 9. *Who hath called you out of darkness into his marvellous light.* in your unregeneracy, you sat fettered with Ægyptian darkness, but now Christ shines, *You are called* on a sudden *into a marvellous light*; Many say they are not book-learned, but the truth is, they are not holy; I knew one that lived in desperate ignorance 40 yeares, yet afterwards when the Sun

[o] Psal. 139. 8.
[p] Jer. 17. 19. 12.
[q] *Sol & calorem, et colorem nobis impertit.* Æn. Sylv.
[r] Exod. 10. 21.
[s] Junius.
[t] Perer.
[u] *Olim non modo Tetrici, & Fuliginosi sceleribusq; commaculati, sed ipsæ Tenebræ eratis.* Bullinger. in locum. *ubi non lucet Dei claritas, nihil est præter horrendam cæcitatem.* Calv. *Quod de Tropo tenebræ diximus, etiã de lucis vocabulo intelligẽdũ est, nimirum, quod sancti lux, id est lucidi facti, dũ per Christi spiritum edocti sint.* Gasper. Megander. In locum.

Sun of righteousnes shined in upon her, she soone learned to reade, searched the Scriptures day and night, and quickly attained a vast proportion of knowledge; No soule too darke and ignorant for Christ to enlighten.

13. The Sun is seene by his own light, and so is the Sun of righteousnesse by his own beames: Nature may shew you there's a God, but not that there's a Saviour. Divine [w] light is not seen, but by it selfe, and its own rayes; darknesse cannot discover it. *Joh.* 1. 5. *And the light shined in darknesse, and the darknesse comprehended it not.* Onely Christ can discover himselfe to the soule; if wee meane to see him, wee must plough with his heifer, and then *in his light, we may see light*, Psal. 36. 9. For *he gives us the light of the knowledge of the Glory of God in the face of Christ*, as it is 2 *Cor.* 4. 6. 13.

w *Duplicem illuminationem ponit, unam evangelij, alteram arcanam quæ fit in cordibus.* Calv. in 2 Cor. 4. 6.

14. The Sun exhales thick and muddy vapours, which else would poyson the ayre, and therefore it is said to be *healing* in the Text; So Christ exhales, and dries up, the stinking sinkes of sin, and mud of corruption, that else would poyson and ruine his people, he ariseth *with healing in his wings.* 14.

15. The Sun in his beames, abides pure, when the ayre is corrupted; light admits not of corruption, its not infected though it look into styes, draught-houses, and all o- 15.

ther filthinesse; Christ is pure, he is *a Sun of righteousnesse*, though the Creatures he hath to doe with are infected. Sin cannot infect Christ, though he know it, see it, order it, yet he is not defiled by it. Christ can handle Pitch, and escape pollution.

16. 16. The Suns heat is felt, when his light is not seene, his power and efficacy is not at all bound up, when his face is hid: [x] Saints may have Grace when they want comfort from Christ: Heare the [y] Spouse, *I will seek him, whom my soule loves*, when shee lost, she still lov'd him, and resolved to seek him. Heare [z] *Job*, *Though he slay me, yet will I trust in him.* [a] *David* likewise harpes upon the same string; *Though I walke thorow the valley of the shadow of death, I will feare no evill, for thou art with me, thy rod and thy staffe they comfort mee.* [b] Here are three things.

x *Non deserit, etiamsi deserere videatur.* August.
y Cant. 3. 2.
z Job 13. 15.
a Psal. 23. 4. opened.

b *Qui operatur ut accedamus, operatur ne discedamus.* August. de bon. persev. cap. 7.

1. *David* a childe of God reckons on such a time, when by dismall desertions, he should take a Turne in the darke and damp valleys of the shadow of death. *i.e.* be incompassed with dreadfull terrors, & sore tryalls.

2. He resolves that in such a case he will feare no evill. *q. d.* I will not be dismayed, and utterly confounded, and sinke into the gulfe of despaire.

3. He gives the reason, and shewes the hand that holds him, *Thy rod and staffe comfort*

fort me (with such, Shepheards used to guide and rule their flocks.[c]) Thou wilt teach, stay, comfort and uphold mee in such a condition. The Saints are bid to rest on God then, as you see *Esay* 50. 10. we may feel his Arm sustaining of us, when we cannot see his face shining on us; wee may have assurance of adherence when we want assurance of evidence.

17. The Sunne is usefull to generation and production of fruites, [d] *Sol & homo generant hominem*; and the fruits of the earth are all fetcht out by the Sun, *Deut.* 33.14. It makes the plants which lay hid in their graves, to peep out, and beare fruit: [e] Why thus we are regenerated and born anew by the Spirit of Christ: All the pretious fruits of the Spirit, as holinesse, faith, love, joy, patience, &c. they are all drawn forth by Christ; hee is very profitable to every soule where he is, he comes richly laden with blessings, and *makes our spices to flow out*, *Cant.* 4. 16. Good things in us lye dead and bound up, unlesse the Spirit let them out, he cherishes the graces *that are ready to dye*: [f] we need not onely

[c] Consult. Levit. 27. 32. Ezek 20. 37. Mich. 7. 14. Zach. 11. 7, 8.

[d] *Sol dicitur esse anima mundi.*

[e] *Nonnulli dum cœlum & mundum animal putarunt, cerebrum dixere lunam, cor solem: certe facturi animal, monstrum fecerunt.* Euseb. Nierembergius Hist. Nat. lib. 1. cap. 8. pag. 5.

[f] *Cum nullum agens secundum agat nisi in virtute primi sitque earo spiritui perpetuo rebellis, non potest homo licet jam gratiam consequutus, per seipsum operari bonum, absque novo auxilio Dei ipsum moventis, dirigentis & protegentis, quamvis alia habitualis gratia, ad hoc ei necessaria non est.* Aquinas. Doctor Sibs on Cant. 4. 15.

grace to put life into us at first; but likewise the fresh in-comes of the Spirit to quicken and draw forth that grace wee have.

18. The Sun workes diversly on divers objects, it melts Snow, Ice, and soft Wax, but it hardens and stiffens the Clay, it makes gardens sweet, and dunghils noysome. g Thus Christ the Sun of righteousnesse, softens some, and judicially hardens others according to his pleasure, *Rom.* 9. 18. From good hearts that are like beds of Spices, he exhales by shining on them, the sweet savour of thankfulnesse; but the more Christ shines in a way of mercy to the wicked, the more like h dunghils they evaporate the filthy streams of ingratitude, sinning freely because grace abounds. Thus *Christ is set for the rising and falling of many.*

19. Next, The Sunne comforts and cheeres up the creatures. *Diogenes* prized the Sunshine above any thing *Alexander* could give him, light is sweet and pleasant, but darknesse is uncomfortable and dismaying, and it damps the spirits of men; but when the Sunne shines, all the creatures seem to smile together: when Christ the Sun of righteousnesse breaks out of the cloud, *Oh how sweet is his voyce, and his countenance is lovely*! the sight of it is *better*

18. g *Indurandi verbum non solum permissionem, sed divinæ quoq; iræ actionem significat.* Cal. in Rom. 9. 18.

h *Reynolds* van. and vex. of Cr. p. 77.

19. i *Qui hac lætitia non esse runtur supra cælos, ut solo Christo contenti, mundum despiciant, frustra jactant se habere fidē splendorem, & amabilitatē Christi non vident.*

then

then wine, or life it selfe [i]. *David* saith, *Lift up the light of thy countenance.* And, *Thou that sittest between the Cherubims, shine forth. Psal.* 80. 1. The soule that seeth Christ shining, and God smiling, hath *joy unspeakable and full of glory.*

20. Neither Moon-light, Star-light, nor Candle-light, can make day if the Sun be wanting; [k] and they are all drowned & cannot appear when the Sun is up with his greater glory. Brethren, 'tis not the Moon-light of Reason, the Star-light of Ordinances, nor the dim Candle-light of Creature-comforts, that can make day in the soule if Christ be wanting. And as all the creatures are sensible of the Sunnes absence, the Marigolds droop, and wrap up themselves, as unwilling to be viewed by any eye but his; and the birds refuse to sing their pleasant notes: So it is with the soul, no comfort in Christs with-drawing, the Spouse is even sick and dying, when Christ doth not beam forth his love-rayes upon her. *I am bowed down and goe mourning all the day long*, saith *David*, *Psalm* 38. 6. But heare *Job*, *I went mourning without the Sun*, (this may bee meant of the Sunne of Gods favour) *my Harp also is turned to lamentation*, *Job* 30 28. 31. The soul in such a case *hangs up the Harp on the willow-tree*, *she refuseth to be comforted* by other lovers; bring

20.

[k] A saying of *Heraclitus.*

[i] *Deus ergo sol quo solo fruens, beatus sit cultor ejus, & quo solo non fruens, omnis mens misera est, quælibet alia perfruatur*, Aug. lib. 2. contra Faust. 5.

bring musick, and friends, and contentments, &c. all's but *the white of an egge* [m], if Christ the yolk (which is the Sunnes picture) be wanting: no true relish, or sweetnesse in any thing without Christ. But then when a soule is in a storme, when invironed with afflictions and temptations, then to misse Christ is double misery. *Paul* describing his dangerous voyage to *Rome*, aggravates the tempest thus; *Then neither Sunne nor Starr appeared many dayes*, Acts 27. When there are stormes within, and tempests without, then to have no sight of Christ, is irksome, to have no comfort without, nor within neither, this is [n] sad.

But on the other side, when Christ the Sun of righteousnesse shines with full face, with perpendicular rayes, this drowns the lesser glory of Moone and Starres, this darkens your outward comforts, which indeed are not worthy a glance of your eye in respect of Christ: the soule that sees him, is in a continuall rapture, and with heart-sighings and leapings, sings, *There is no beloved like this beloved, he is the fairest of ten thousand*: And then looking upon other things, it counts all *dosse and dung for Christ* [o]. (Not to dwell here.)

Lastly, we are not much troubled when we see the Sun set, because wee expect it shall arise the next morning. And the Sunne

[m] *Quosdam deserit, quosdam deserere videtur*, Amb. in Psal. 118.

[n] *M. Lockyer* in his pleasant instructions for these evill times. Serm. 11. pag. 135.

[o] σκύβαλον, *quasi* κυσίβαλον, *quod projicitur canibus* Beza.

21.

Sunne cannot be totally p eclipsed, as the Moon may; because the Moon which interposes, is farre lesse then the Sunne. q 'Tis so here, let's not be over-much dismayed when this Sun of righteousnesse sets, q *For though sorrow indure for a night, yet joy may return the next morning.* Jesus Christ may be eclipsed, but never totally (as the worlds comforts may:) for though his face be hidden in great part, yet some crevice of light remains to cheare and sustain the soule, r because sinne which interposes between Christ and us, is farre lesse then Christ; if *sinne abound, his grace will much more abound,* for his mercy is broader then our sinne or misery.

Thus you have seen at large the resemblance opened betweene Christ and the Sun, yet know that in some things they are unlike, especally five.

First, the Sunne is but a creature when all is done; but *by Christ God made* the Sun and *world*, and all things in it: Christ is *from everlasting, Prov.* 8.25. *Joh.* 17.5.

Secondly, the Sunne can discover things obvious to the eye, but cannot give sight, a blind man may grope for the doore at noon-day, s whereas Christ inlightens the hidden man of the heart, and gives t eyes

p *Sol nunquam totus obscuratur, quod luna minor sit.* Arist

q Psal. 30. 5.

r *Si impius es cogita Publicanum, si immundus attende meretricem, si homicida prospice latronem, si iniquus cogita blasphemũ. Peccasti? pœnitere: millies peccasti? millies pœnitere Chrysost. Hom.* 2. *in Psal.* 50.

Wherein Christ and the Sun differ.

1.

2.

s Rev. 3. 8. Psal. 36. 9.

t *Deus qui lux est interioris hominis, plus illi præstat quam Sol oculo, nam Sol oculum ad se conversum illuminat, aversum a se, & clausum deserit: Deus vero non solum mentem*

ad

ad se conversum illuminat, sed etiam mentem ad se convertit, quod lux oculo non praestat. Augustin. contra Pelag. lib. 2. & cap. 5.

as well as light: this Sunne hath *healing under his wings*, and among other things hee cures our blindnesse, *Psalm.* 146. 8. *The Lord openeth the eyes of the blind.*

3. 3*ly*, some countries have too much of the Sun, as they that lye in the *torrid Zone*, and the *Moore* lookes black with it: But no soule nor people can have too much of Christ, nor can be tan'd and sunne-burnt here, but the more we behold Christ, the fairer and clearer we shal be; So 2 *Cor.* 3.8. Indeed the Spouse saith, *I am black, because the Sun hath looke upon me.* Cant. 1. 6. But She there speakes of the scortching Sunne of affliction, not the refreshing Sunne of righteousnesse.

4. 4*ly*, Astronomers tell us, that whereas all other planets conjunction is the perfectest amity, the Sunne contrariwise is good by [u] Aspect, but evill by conjunction: Christ is good by aspect, but then the sweetnesse and perfection of our amity, consists in conjunction, [w] union and communion: we are made one with [x] Christ, by love [y] faith, and the [z] Spirit, being joyned to him, we are one with [a] the Father,

[u] *Agglutinamur Domino,* 1 Cor. 6.17. *ut doceret arctiorem esse coniunctionem Christi nobiscum quam viri cum uxore* Cal.

Non tamen eo proficit hec conjunctio ut illi efficiamur æquales. P. Mart.

[w] Heb. 2.11. Joh 15.5. Eph. 5.30,31,32. Rom. 12.5. [x] 1 Sam. 18. 1. John. 4. 16. Joh. 17.23. [y] Joh. 6.56. Eph. 3.17. Rom. 11.20. Gal. 2. 20. [z] Rom. 8.11. Gal. 4.6. 1 Joh. 3.24. & 4.13. [a] John 14.20.

all

[b] all that Christ is, hath, is ours, and all our sinnes and miseries are his by [c] imputation and [d] sympathy. And being once joyned to him, we can never be [e] separated from him. This is a glorious union and love-knot indeed, neither men nor Devils can unty or dissolve it.

[b] Phil.3.9. 2 Cor.1.30. John 7.22,24
[c] 1 Cor.5.21.
[d] Heb. 4.15. Isai.63.9.
[e] Rom.8.1.35.

Lastly, that lovely Candle must shortly be blown out; for the *Heavens shall passe away with a noyse, the world and all in it shall be burnt up with fire* [f]. But Christ shall endure for ever. Both mentioned *Rev.* 22. 5 *And there shall be no night there, and they need no candle, neither any light of the Sun, for the Lord God gives them light, and they shall reigne for ever and ever.* Christ the Mediator shall bee King, and shine among the Saints to all eternity.

5.

[f] *Ubi lumen immensum, lumen incorporeum, lumen incorruptibile, lumen incomprehensibile, lumen indeficiens, lumen inextinguibile, quod es tu Domine Deus meus.* Augustin in Soliloq. cap.36.

Object. But is it not said, at the end of the world, *Christ shall deliver the Kingdome up to the Father*, 1 *Corinth.*15.24.28. [g] how then shall he continue to shine in his wonted splendor for ever?

Sol. Distinguish between the substance of Christs Kingdome, and the form or manner of administration: in the former respect it is absolutely eternall, Christ

[g] *Nonnulli offenduntur, cum Christum audiunt Regnum traditurum Deo Patri, fingunt enim propter hæc illum esse longe minorem. num existimant ita filium traditurum esse regnum ut illud sibi non retineat: si hoc velint, cogentur eadem ratione statuere Patrem se abdicasse universa potestate quando tradidit regnum filio,* Mat.11.27. P. Martyr in 1 Cor. 15.24.

shall

shall be a Head, and a Husband, and a Rewarder of his members for ever, and *an Everlasting Father*, for so Christ is called, *Isa.* 9. 6. In the latter way the Lord Christ shall keep his Kingdome as Mediator, till the last soule belonging to the Election come into Heaven, and the doores are shut, and then having no farther worke to doe, as Mediator, he shall surrender up the kingdome to his Father[1], and then the Father, Son, and Spirit, in unity of Essence, shall begin immediately to reigne over his Church, and fill all this, with Light, Love, Life, and Glory; But thinke not, saith *Peter Martyr*, 'twill diminish Christs greatnesse, to give up the Kingdome to the Father, for the Fathers Greatnesse was not eclipst, when he first gave the Kingdome to Christ, *Mat.* 11. 27. But onely the office of Mediatorship will now be shut up, and God will change the meaner forme of Christs Kingdome, into more perfection, and beauty, which Christ long'd for, *Joh.* 17. 5. *Glorifie thou me with thine own selfe, with the Glory which I had with thee before the world was!* So that you see Christ hath a double Kingdome, Oeconomicall, and Essentiall, the former as Mediator, which he resigns at the worlds end, the latter as God, which he possesseth with the Father, and the Spirit for ever; *For of his Kingdome as God there shall be no end,*

[1] *I. Diodati*, in his Pious Annotations on the Bible opening that place.

end, Luk. 1. 33. Heb. 1. 8. When the extinguisher is clapt upon the Sun, Christ shall continue to give light unto the Church, and that for ever; For the *Lamb is the Sun there*, [b] Rev. 21. 23.

[k] *Christus erit Sol tuus, ita ut lumen à Sole mutari necesse non sit, ne ergo mutationem ullam aut vicissitudinem rerum pertimescas, lucem enim perpetuam, ac immutabilem habebis.* Pignetus in Apoc. 21. 23.

Let us come to the Inferences of this poynt,

First, is Christ Jesus the glorious Sunne of the Church, and is this a [l] peculiar title, and character of Christ, then admire the impudence of Antichrist, that man of sin, that can heare his flatterers, call him *the Sun of the world*; Nay the Pope pronounceth himselfe to be greater then the Emperour, by so much as the Sun is greater then the Moone: Proud things have been done by Popes, and said often: [m] Pope *Gregory* the seventh, made the Emperour *Henry* the 4th stand three dayes, and three nights, at his gates barefoote, in frost, and snow, to entreat for Absolution; and Pope *Alexander* the third, made *Frederick* the Emperour at *Venice* fall down, and aske him forgiveneſſe, whilst he trod on his neck, applying that Scripture to himselfe, [n] *Super aſpidem, & Baſiliſcum ambulabis.* Never such fearefull Tenets, as now, concerning the Pope; That God

1 *Uſe.*
[l] *Sol quia ſolus.*

[m] Sir *K. Bark.* his *Sum. Eccl.* Pag. 110. 116. 199.

[n] Pſal. 91. 13.

God ratifies what ever he doth; that if the Pope doth at any time change his minde, it is presum'd God doth also change his; That 'tis not lawfull to appeale from the Pope to Christ; That the Pope may decree against the Epistles of *Paul*, because greater then *Paul*; Nay is was disputed in their Schools, whether he be a pure man, or as it were a God, and whether he doth not participate both Natures, Divine, & Humane, as Christ doth. What shall I say; All the Titles of Christ have been given to Pope, as [o] Bishop *Morton* shews; as, 1. The Bridegroome of the Church; This title was put into the Miter 1300. *An.* This title peculiar to Christ, *Joh.* 3. 29. [p] *Bernard* was much offended at the Popes presumption in this, Ministers are but Paranymphs, or undersuitors for Christ, and the *friends of the Bridegroome.* 2. Pope *Innocentius* the eight, was said to be in Royalty, and Unction above his fellows; An attribute proper unto Christ, *Heb.* 1. 9. 3. Pope *Paulus* the second, a Celestiall Majesty. 4. Pope *Pius* the fourth, The voice, and Oracle of Truth; proper to Christ, *Joh.* 14. 6. 5. Pope *Innocent* the eight, (mentioned but now) One above all Principalities, and Powers, and whatsoever is named in this, or the other world, see *Eph.* 1. 21. 2 *Thes.* 2. 4. 6. Pope *Sixtus Quintus*, called the Corner stone in *Sion*

[o] Bp. *Mourton* in his Booke called, *The Grand Impostiure*, Pa. 246, 247. 251, 252.

[p] *Nemo cõmittit sponsam suam vicario.* Bern. Epist. 237. ad Eugenium Papam.

Sion, proved, pretious, and chiefe foundation; proper to Christ. *Isa.* 28. 14. 1 *Pet.* 2. 6. 7. Pope *Gregory* the 13th, called Power, Might, or Majesty of God on Earth: and againe, [q] *Our Lord God the Pope.* Lastly, for this Metaphor in the Text, as *Athanasius* was anciently called the light of the Church, [r] and *Basil*, the great light of the world, and Sun among the Stars; So generally the Title of Sunne hath been given to many Popes, by their cogging Parasites, and blasphemous Flatterers.

[q] *Dominus noster Deus Papa.*

[r] *Basilius magnus (à Greg. Nazianzeno) Orbis Lumen Sol inter sydera*, Nazianzen in Orat. de Basil. Teste Baron. An. 371. num. 93.

Object. Some may say, others gave unto Popes these Titles, they required them not.

Ob.

Sol. Will this excuse poore *Herod* at the day of Judgement, that the people cryed out, *The voyce of God and not man!* He required it not; But ought to have sharply reproved them, and did not: *Simon Magus* is not read to have required that estimation, as to be called; *The mighty Power of God*, *Acts* 8. 10. Besides it cannot be denied, but that these Titles were used of Authors, in their Dedicatory Epistles, and Personall Orations unto Popes, and were never reproved for it; Nay whereas Pope *Gregory* 13th, as you heard, was called, Power, Might, or Majesty of God on Earth, and our Lord God the Pope, himselfe authorised it in the Papall Glosse.

Sol.

Acts 12. 22.

And now having said somewhat of Popes

blasphemous Titles, 'twere easie to say as much of their wicked lives, which shew them to be Devills Incarnate[r]: *Innocentius* the eighth, had 16 Bastards. *John* the 13th deflowred Virgins, and drank healths to the Devill. *Gregory* the ninth, a notorious lyar. *John* the eighth, a whoore. *Sylvester* the second, for the Popedome gave body and soule to the Devill. In a word, all of them from *Boniface* the third, *An. Dom.* 605. have been blasphemers, murderers, & hereticks, acting the part of the Antichrist; That *sits in the Temple*, and *hath horns like the Lamb* (which cannot be said of the Turke) *and he hath exalted himselfe above all that is called God*; Above Kings, and Emperours, and Christ himselfe[t]: But shortly it shall appeare Antichrist is no Sunne, but a blazing Meteor, which *shall fall as lightning from heaven*, or rather a Globe of darknesse, and ignorance, whom Christ the Sun of Righteousnesse *shall destroy with the brightnesse of his coming*. AMEN.

2. From hence I may take occasion to speak somewhat of an old heresie, newly revived with some in these dayes, that *Christ* dwells in the Orbe, and circle of the Sunne, and is ascended no higher; this was the opinion of the [u] Manichees, Hermians, and Passionists, as both *Nazianzen* and *Austin* affirme: And this heresie, among others, is revived,

r See M. *Cyprian Valera* translated out of *Spanish* by *John Golburn*, Anno 1600. Treating of the lives of the Popes.

t *Significat tamen Paulus, Christum filiis ratis, quos ante adventum suum emittet, tenebras in quibus regnabit Antichristus, profligaturum, quemadmodum Sol prius quam appareat nobis irradiatione sua fugat noctis Tenebras.* Calvin. in 2 Thes. 2. 8.

2 *Use.*

u *Manichæi solem adorabant ut Deum imo censebant ipsum & esse Christum, & habitare filium virtutem.* Aug. contr. Faustum. li. 2. c. 5

ceived, and now dreſt in theſe licentious, & wanton times. The Scriptures they wreſt and abuſe to maintaine this ſtrange opinion, are all thoſe Allegoricall Texts, that liken Chriſt to the Sun, ſuch as my Text, and likewiſe that place, *Pſal.* 19. 4. which they reade thus; *He hath ſet his Tabernacle in the Sun*; whence they inferre, Chriſt dwells bodily in the circle of the Sunne, and there ſits as in a fiery chariot.

Plinius (ex Homero) Soli dat elogia nimis auguſta, & divina, Plin. lib. 2. cap. 6.

The naming of this hereſie is ſufficient confutation, and yet becauſe there are who talke of ſuch a thing, I ſhall ſpeake foure things to this point, to ſhew how ridiculous and abſurd this opinion is.

1. If the body of Chriſt be ſtill a true body, as they grant, then if it be in the circle of the Sun, he hath a ſolitary, hot, and uneaſie habitation, ſo far above the ſublunary world, and below the ſeat of God, and bleſſed ſoules; Hot, for the Sun is the fountaine of heat, and warmes the whole univerſe; uneaſie, and reſtleſſe, for the Sun is driven round the heavens in a day. But how a glorified Chriſt can be in ſuch an habitation, with ſuch inconveniences, I ſee not.

2. If this were ſo, and believed, 'twere the way to make us all Perſians, 'twould ſoone create reverence towards ſuch a glorious Creature, having ſuch a Gueſt. But God who gave his people ſuch a charge, to

beware of worshipping the Sunne, *Deut.* 4. 19. And was so offended when 25 of them did it, *Ezek.* 8. 16. He would never put such a jewell there, as might draw the hearts and eyes of the people to admire it above measure.

3. They wilfully mistake the Psalmist, for 'tis not, *He hath set his Tabernacle in the Sun*, but *in them hath he set a Tabernacle for the Sun*, as your Translation and [u] *Junius* renders it, *viz.* In the fourth day of the Creation.

4. 'Tis expressly said, *Christ is ascended far above all Heavens*, Eph. 4. 10. Therefore above the Orbe of the Sun; which hath many Orbs, and Heavens above that. And Christ told the penitent Thiefe, that, *that day he should be with him in Paradise*, and *he sits downe at the right hand of the Father*, &c. Therefore Christ, is not, cannot be, in the Orbe, and circle of the Sun, any otherwise then he is every where, namely, by his Divinitie.

[u] *Ex quo soli disposuit tentorium in eis*; scil. *quarto Creationis die.* Gen. 1. 16. Jun. & Trem. in Psal. 19. 4.

3 *Use.* 3. Is Christ the Sunne of the Church, then see the happinesse of our condition in this Land, never did the Sun of righteousnesse shine brighter upon a Nation; 'tis a mercy to enjoy the light of the Sun, much more the light of the Gospel; a mercy to injoy the light of Reason, much more the light of Grace: This light shines round-

bout

bout you, pull downe the shutts of wilfull ignorance, and 'twill shine in you.

4. This opens their misery that have no interest in Christ, they are as a people without the Sunne. Wee reade of some Countries, that are [w] six moneths without the Sun, thousands are without Christ; many are exceeding dark, and cold, as if they had never heard of Christ; [x] the twy-light of Nature hath prevailed more with some Heathens, then the Noon-tide of the Gospel, with many nominall Christians; But if the light of Nature be enough to damne Heathens, and Typicall light enough to damne Jewes, then you'l be damn'd with a witnesse, that trade in sinne, and ignorance [*] in these dayes of dismantled light, and under this glorious Sun of righteousnesse, you'l be worse tormented then filthy Sodomites, and fearfully *beaten with many stripes.*

4 *Use.*

w Those that live neare the Articke Pole.

x *Plus ethnicis profecit vitiorum ignoratio, quam in nobis cognitio virtutis.* Just.

* *Non crimen Phœbus, nocti nua crimen habet.*

5. It serves to check those that continually strive to cloud and eclipse this Sunne, that would faine carry us back to [y] *Ægypt.* Light is troublesome to such, but stand for the Gospel, and Ordinances, and they'l stand for you: Christ is refreshed, *as a Gyant to run his race*, 'tis not all the barking of dogges can hinder it, all the smoake that comes out of the bottomlesse pit, shall not darken him long.

5 *Use.*

y *Est & talibus pœna Christus; lux enim est, & quid talibus tam invisum.* Bernard. de consid. lib. 5.

6 Use.

Next, be exhorted hence to many duties; *viz.*

1. Admire the beauty and splendor of this Sunne; if the Persians were driven to worship the Sunne, how much more should wee adore Christ, when *all the Angells of Heaven* admire him, *and worship him.*

2. Open your hearts to receive his light, and glory in it; the birds chirp, and all the Creatures, men, and beasts, seeme to smile together when the Sun shines[z]. Oh lets rejoyce in the light of Christs countenance, kisse and embrace Christ, and leap for joy when Christ shines.

3. Get your selves cloathed with Christs righteousnesse, covered with his robes, for then you will be [a] *cloathed with the Sun, and have the Moon under your feete,* Rev. 12. 1. Where you have a lofty Poeticall Description of Christs imputed righteousnesse; imagine a garment were cut out of the Sun, and put upon you, how glorious would you be? Well, the righteousnesse of Christ is yours, and much more glorious. See *Gal.* 3. 27. 2 *Cor.* 4. 21. [b] And being thus arayed, behold *the Moon is under your feete.* i. e. you trample on all sublunary things, you put earthly things in their right place, not as a Crowne on your heads, but as dirt under your feete, because uncertaine, and unchangeable as the Moon, and all their light and com-

[z] *Oecolampadius* when he lay a dying, laid his hand on his heart, saying, *Hic sat lucis*, here is light enough.

[a] *Certe ecclesia quæ Christum & ejus justitiam induit, multo clarius illustratur quam aer à sole.* Marlorat.

[b] *Hæc vera est servorũ Christi nota, si unius Christi gloriæ intenti cætera despicient, & tanquam sub pedibus habeant.* 1 Cor. 7. 21.

comfort is borrowed from Christ.

4. Set the Watches of your lives by this Sunne, not by the world, and ill examples, but the light and life of Christ. 'Tis folly in selfe, to set the Watches of your lives by the silly clocks of other mens Inventions, opinions, and practises, and not by the unerring Sun-diall of the Word; *To the Law, to the Testimony, Search the Scriptures.*

5. Delight in Christs Day, 'tis commonly called [e] *Dies Solis, Sun-day*, or a day dedicated to the Sun of righteousnesse; otherwise in the Institution, for all the seaven dayes were dedicated to the heathenish Gods. *Dies Solis*, Sun-day, to the Sunne in the Heavens: *Dies Lunæ*, Moonday, to the Moon: *Dies Martis*, Tuesday, to *Mars*: *Dies Mercurij*, Wednesday, to *Mercury*: *Dies Jovis*, Thursday, to *Jupiter*: *Dies Veneris*, Friday, to *Venus*: and *Dies Saturni*, Saturday, to *Saturne*: Thus all the dayes are dedicated to severall Gods among the Pagans, and though I will not conclude it flatly unlawfull to use these names, because it is the practice of Christian Churches; and the Apostle stucke not to call a Ship, [d] *Castor* and *Pollux*, Acts 28. 11. Which the Painims feigned to be Gods of the Sea, yet many could wish such names were abolisht among the Christians, because God saith, *Thou shalt make no mention of the names of other*

[e] *Dies Solis*, Christs Day.

[d] The names of other Gods not to be mentioned in common talke. Exod. 23. 13. Josh. 23. 7. Psal. 16. 4. Zach. 13. 2. Hos. 2. 17.

ther Gods, Exod. 23. 13. And the *Israelites* changed the Names of Idolatrous places, *Numb.* 32. 38. However, call not the Sabbath-day, *Sunday*, unlesse in reference to Christ the Sun of righteousnesse, whose day it is, and therefore called the Lords day, *Rev.* 1. 10. *viz.* A day set apart, for, if not by the Lord Christ, to commemorate his Resurrection; The rising of this Sun of righteousnesse in the Text, Oh therefore lift up Christs glory in his own day; speake good of his Name, 'tis not more for Christs honour, then your good; For without the conscionable and spirituall observation of the Lords day, Religion lyes a bleeding.

6. Learne of Christ, the Sun of righteousnesse, labour to be, and doe like him. The Sun keeps his Orbe, [e] doe you keepe your stations, be you likewise of a [f] publick communicative nature, keep still in motion, and therein be swift, and constant.

7. and lastly, Let Pilgrims take comfort, your journey is long, and wayes deepe, but the Sunne is before you, Christ shines upon you, here is some comfort, you shall see your way; Is this all? No; This Sun is in love with thee, and courts thee in thy way, it lookes upon thee cloathed with its own beauty. *Cant.* 6. 10. *Who is shee that lookes forth, as the morning, faire, as the Moone, and cleare as the Sunne!* See how Christ admires his

[e] *E sede itio facile fit, seditio.*
[f] *Injuriam facit acceptis Christi bonis, qui illa tenacitèr sibi soli usurpat.* Musculus in Johan. 1. 16.

his own Graces in thee? By nature thou art blacker then Hell, but he counts thee cleare as the Sun: Glorious Titles are given to Beleevers, which belong to Christ [g]; They are said to be anoynted and chosen; to be Princes, Heires, Kings, and lights in this world; And there you see he compares his Church to the Sunne, who yet is full of spots, unlesse in reference to his own righteousnesse on her [h], and so she is perfect; She is faire, as the Moone, cleare as the Sun. Well, goe on to admire, and follow this Sun of righteousnesse, & then see for your comfort. *Mat.* 13. 43. When this life is ended, *you shall shine forth as Suns in the Kingdome of your Father; Who hath eares to heare, let him heare.*

g Psal. 105. 15. Rom. 8. 33. Gen. 23. 6. Rom. 8. 17. Rev. 5. 10. Phil. 2. 15.

h Ezek. 16. 14.

i *Non quia solis etiam splendorem non superabunt, sed quod nunc nihil fulgentius sole videmus.* Chry. Hom. 12. in Matth.

Jesus Christ is the Sun of righteousnesse, scil.

3d *Doct.*

1. The Sun of Righteousnesse Inherent, he is in himselfe a holy, pure, and righteous Sun, without spot, without sinne.

2. The Sunne or Fountaine of righteousnesse imparted. *scil.* All spiritual Graces, are rayes, shed from this pure Sun into the Heart.

3. The Sun, and Fountaine of Righteousnesse imputed. *scil.* That perfect righteousnesse of God wherewith a Beleever is cloathed.

4. The Sun of righteousnesse, remunerative, in scattering rewards and punishments, with

with a just, equall, and impartiall hand. All these may very well be included in the Text, and therefore wee shall speak of them severally by Gods assistance.

1. Christ the Sun of righteousnesse inherent. 1 Pet. 2. 22.

Fitst, Christ is the Sun of righteousnesse inherent in himself, which is nothing else but the full and perfect conformity of Christs humane Nature, Will and Wayes, at all times, and in every thing, to the Will and Law of God, according to the exactest rigor of the same; [k] *He did no sin, but was a Lamb without blemish*, a Sunne without spot. If Christ had not been innocent himself, his sufferings had not been available for us: *John* saith, *The Word dwelt among us, full of Grace and Truth*, John 1. 14. where Truth comprehends all the vertues of the minde, and Grace all the beauties and perfections of the will. *Never man spake* nor lived like him. *Enoch* is commended for Piety, *Abraham* for Truth, *Job* for Patience, *Isaac* for Meditation, *Joseph* for Chastity, *Moses* for Meeknesse, *Phineas* for Zeale, *Samuel* for Uprightnesse, *Daniel* for Devotion, and *Solomon* for Wisdome: [l] But all in Christ eminently when he was upon earth: *Hee went up and down doing good*, and judg'd it became him *to fulfill*

[k] *Dicitur ergo Christus per Antonomasiam Sol justitiæ, id est, justus verusque sol, bonus, benignus, liberalis, bona sua omnibus impertiens.* Musculus in Mal. 4. p. 357.

[l] *Omnia in eo adeo erant divina quadam elegantia suspicienda ut nihil possit fingi eo gratiosius, omnia quoq; ejus absolutam adeo & inimitabilem virtutem præ se ferebant, ut nemo posset illum homine esse majorem dubitare.* Mart. Buccrus in Joh. 1.

shall

all righteousnesse, Matth. 3. 15. This could not be otherwise, for in him dwelt the fulnesse of the Godhead bodily.

1. Quest. Was he not like us in all things? Yes, sin onely excepted. 1 Quest.

2. Quest. Did he not spring from a sinfull woman? 2 Quest.

Ans. True, yet he was not conceived in sinne; [m] for he was not begotten after the ordinary course by man, but formed of the onely substance of a pure virgin, and that in the conception overshadowed and sanctified by the holy Ghost, and so that holy thing Jesus came without sinne from sinfull flesh.

[m] Quamvis ex Abrahæ semine genitus sit Christus, nihil tamen contagii ex vitiosa natura contraxit, quoniam ab ipsa origine purum servavit Dei spiritus nec tantum ut in se privatim sanctitate polleat, sed magis ut suos sanctificet. Calv. in Luc. 1. 35. See this point of the Incarnation excellently treated of by James Usher, Archbishop of Armah, in a little Tract called Immanuel bound with his Body of Divinity. pag. 3, 4, 5, &c.

3. Quest. How could justice afflict him in that measure that was innocent? 3 Quest.

Ans. [n] Christ Jesus had then all the sins of the Elect upon him, and so was the greatest sinner in the world, not by pollution, but imputation, 2 Cor. 5. 21. He hath made him to be sinne for us, who knew no sinne, that we might be made the righteousnesse of God in him. See Isai. 53. 45.

[n] Non tantum pro nobis mortuus est Christus, sed tanquã a Deo maledictus & execratus omnium sceleratissimus, imputatione, mortuus est: sic enim mori multo magis est quam mori, Gal. 2. 13. Sarcerius in 2 Cor. 5. 21.

Quest.

4. Quest.

Quest. 4. But was hee not tearmed a Blasphemer, a Wine-bibber, an enemy to *Cæsar*, a Devil?

Ans. God had one Son without sin, no Sonne without slanders and persecutions. And usually the worlds poysoned arrowes are shot at a white mark, they are levelled at the godly; to hide or lessen the reall wickednesse of themselves and fellow-sinners, they blaze and aggravate the pretended infirmities of such as walke by Rule. No soule so spotlesse and innocent which hath not met with some [o] slanders, and godly Ministers especially are besmeared herewith, to blast the fruits of their Ministery: a main engine of Satans. But I remember a saying of *Austin*, He that willingly takes from my good name, unwillingly addes to my reward, [p] *Matth.* 5. 11, 12. And thus we have a little opened this truth, That Christ is a Sun of Righteousnesse inherent in himselfe, he was Righteousnesse and Holinesse it selfe. Let mee inferre six things from hence.

[o] See of slanders before, p. 140, 141, 142.

[p] *Quisquis volens detrahit famæ meæ nolens addit mercedi meæ.* August.

1. Inference.

First, we see then, a vast difference between the two [q] *Adams*; The first *Adam*, who was the head of Mankinde, was made *a living Soule*; the last *Adam*, who was the head of all the Elect,

[q] *Adam & Christus sunt tanquam duo principia, vel duæ radices generis humani, & hoc vult Paulus conditionē quam per Christū consequimur longe potiorem esse quam fuerit sors primi hominis.* Calv. in 1 Cor. 15. 45.

was

was made a *quickning Spirit*; *The first man is of the earth, earthly, the second man is the Lord from heaven.* So *Paul*, 1 Cor. 15. The first *Adam* had a *posse non peccare*, and *posse non mori*: the second *Adam* had a *non posse peccare*, and a *non posse mori*? The first *Adam*, and all his children that lay then in his loynes, had before the fall, a possibility of standing; the second *Adam*, and all his seed, according to the Spirit, had an impossibility of falling: our condition in the first *Adam*, was very glorious, innocent, and free from all sinne, had he stood: our condition in the second *Adam*, is very sure and certain, though pester'd with some corruption. In a word, the first *Adam* by his folly, infected all the world with sinne; the second *Adam* by his power redeemed the world from sin

r If the Reader would see this point described to the life, see a Book call'd *Sparkles of Glory*, writ by *John Saltmarsh*, which Book, though dangerously erroneous in many things, yet handles the point of the two *Adams* very clearly, onely derogating a little from the first *Adam* in innocence. Pag. 1, 2, 3, &c. to the 15. Try all things, &c.

Secondly, what shall we thinke of *Erberies* doctrine, that blasphemously speakes of Christ as a meere man, [f] saying, Why did Christ take some Disciples to pray with him? Because he was afraid to pray alone. Why did he pray the same words over and over? Because hee could not goe for-

2. Inference.

[f] *Vide* the account given to the Parliament by the Ministers sent to Oxford, p. 30. 38. 41.

forward, but had the spirit of bondage as I have had. I dare not say any more, for the time is not yet come to speak the truth, &c. [t] And he laid down this *Thesis* at a conference in *Oxford*, that the Saints have the same fulnesse of the Godhead as Christ hath, dwelling in them in the same measure, though not in the same manifestation. This likewise he endeavoured to prove at a publick meeting. But his Disciple *Robert Wastfield* saith plainly,

[t] *Erberies* relation, p. 8. *ad finem.*

God, Christ, and the Saints shall bee all one, the fulnesse of the Godhead shall dwell in us bodily; and God shall bee as fully and as really manifest in the flesh of the Saints here in this life, as ever he was in the flesh of our elder brother which was crucified at *Jerusalem*, &c.

[u] *Robert Wastfield* in his blasphemous booke called *Christ coming in the clouds.* pag. 17. 18.

Paul Best likewise saith, [w] 'Tis high blasphemy to equalize Christ with God. w

[w] *Paul Best* in his wicked book called, *Mysteries discovered*, pag. 4. 6. 11, 14.

O sweet Jesus, art thou thus requited for all thy love? Thy patience is infinite, for all judgement is committed unto thee; thou couldst grapple with such blasphemers, as once with *Julian*, and dash them in pieces as potters vessels, and destroy them with hot thunderbolts from heaven. But forbearance is no quittance, nor yet any Argument why such should bee tolerated.

Well, the Sun of Righteousnesse shall b eak

breake through all these clouds, and shine gloriously.

I will lay downe two positions, then which nothing is clearer in the Word.

1. Believers in this life doe finde and feele many Reliques of corruption, and that Saint that hath received most grace, comes short of perfection, * 1 *Cor.* 13. 12. *Rom.* 7. 23. *Gal.* 5. 17. 1 *Cor.* 15. 19. 1 *John* 3. 2. *Phil.* 3. 12, 13.

* This point proved before pag. 73. all objections answered.

2. Jesus Christ is true and perfect God, for time coeternall, for nature coessentiall, for dignity coequall with the Father and Spirit. ‖

The Deity of Christ proved.

‖ Doctor *Gr. Williams* his third Golden Candlestick. part 1. cap. 3. 4, &c. pag. 777. to 779.

1. Coeternall, *Isai.* 9. 6. *Titus* 2. 13. 1 *John* 5. 20. See also *Prov.* 8. 25. *Job* 38. 4. *Rev.* 1. 8.

2. Coessentiall, *John* 10. 30. 1 *John* 5. 7.

3. Coequall. For

1. All the Divine properties are ascribed to Christ, *Matth.* 28. 20. *Phil.* 3. 21. *Matth.* 9. 4. *Heb.* 13. 8. and so of the rest.

2. The peculiar operations of the Deity are ascribed to Christ, *John* 13. 18. *Col.* 1. 16. *Heb.* 1. 3. *John* 1. 9. & 16. 7. & 14. 13. *Matth.* 9. 6. 1 *Cor.* 12. 13. *Rev.* 1. 18. *John* 5. 24.

3. Divine honour and worship is due unto him, and exhibited of all the Saints, *Phil.* 2. 10. *John* 17. 5. and *Rev.* 5. 13.

And

And indeed Reason tels us, that Christ the Mediator must be perfect God; [a] For none can satisfie for sinnes, nor be a [a] Saviour of soules, but God onely. No [b] finite creature was able to vanquish all our enemies, Sin, Satan, Death, &c. much lesse abide and overcome the infinite wrath of God, and the sufferings due unto us for our sinnes. Finally, his Divinity made his sufferings of an infinite value; and as Mediator he was to undertake for our good behaviour for the future, and send his Spirit to apply the benefits of his death, &c. All this shewes he must be God. And thus you see the dangerous madnesse of those that make him a meere man, or not perfect God, that is, the Sunne of righteousnesse, and of unspotted purity and glory.

[a] *Lombard.* li. 3 dist. 5. *Bellarm.* lib. 1 cap. 4. de Christo, pag. 62. ad 77. *Athanasius* in lib. de expositione Fidei. *Fulgentius* in resp. ad object. Arrianorum. *Dionysius* de divin. nom.
[a] Psal. 49. 7.
[b] Heb. 2. 14.
[c] Psal. 18. 4. Acts 20. 28. Heb. 9. 14.

3. Inference.

Next, see the desperate madnesse of this evil world, to condemn such a man as a malefactor that never had sin, that never offended any in all his life, but shone out before God, Angels and Men, in such immaculate innocency, that from the crown of the head to the sole of the foot, there was no spot on him; all places fared the better for him, he healed their sick, fed the hungry in soule and body, [d] yet *men despised him, and*

[d] *Christus sic fuit contemptus & abjectus, ut esset omnium mortalium despicatissimus, tantis vulneribus concisus, tantisq; dedecoris, & ignominiæ maculis affectus ut oculos ab eo averteremus, ne tantam indignitatem contemptissimi hominis usurparent,* Osor. paraph. in Isa. 53. 3. p. 195.

the

the nations abhorred him, saith *Isaiah*, and they counted him as *one without forme or comelinesse*: Nay, they studied wayes to grieve and misuse him, they spat on him, and buffeted him, and preferred *Barabbas* before him, &c. The reasons, *John* 15. 18. 20. *Acts* 2. 23.

Fourthly, wonder and adore the matchlesse love of Christ to us, in that hee bore our sinnes for us, who never knew sinne, hee that in himselfe was a milke white Lamb without [e] spot, put on the skin of a Leopard, and so by imputation was laden with sinnes. [f] *Paul* saith, *Hee was made sin for us, that knew no sin.* Not made sinfull, but *Sinne*, even all sinne, a lump of sinnes by imputation. Oh what heart can sufficiently admire his love. 4. Inference.

[e] 1 Pet. 1. 19.

[f] 2 Cor. 5. 21. *Peccat iniquis & punitur justus.*

Fifthly, hence it is manifest, impenitent sinners shall not bee pitied, or spared of God; for did not God spare him that never offended, and will he spare them that never leave offending? O what madnesse hath besotted men, as with stubborn wilfulnesse still to trust upon an unknown mercy in God, though they live in their sinnes, when Christ having sin but imputed, was not spared, *God bruised him, and put him to griefe*, saith [g] *Isaiah*; and *the Lord afflicted him in the day of his fierce wrath*, saith [h] *Jeremy*: His owne Father that so entire- 5. Inference.

[g] Isai. 53. 10.

[h] Lam. 1. 12.

entirely loved him, yet finding others sins upon him, was presently a devouring fire, and an over-flowing torrent of wrath upon him: Oh therefore how shalt thou escape that never hadst his love, nor never leavest thy sinning? *Consider this you that forget God.*

6. Inference.

Sixthly and lastly, seeing Christ is thus a Sunne of Righteousnesse by inherent holinesse in himself, let us all lay him as a pattern before us, *and purifie our selves as he is pure.* The Moon is faire, but she hath her [k] spots; the Starres glistering, but they have their erratick motions: Behold the Sun, it hath neither spot in its face, nor errour in its course: the best of Saints have their [l] spots, their [m] fallings, [n] follow them no further then they follow Christ: But Christ is a Sunne without spot: a *Sunne of Righteousnesse*, enriched with all grace and glory: O therefore eye him, [o] and learn of him, *Let the same mind be in you as was in Christ*, walk in love, justice, meekness, and heavenly-mindedness, as he walked; though you come short of the Copie, yet write after it.

[i] *Præcedit Christus, sequamur nos.*

[k] Vide Thom. Aquin. de cœlo & mundo, lib. 2. lec. 12. pag. 91.

[l] Deut. 32. 5.

[m] Prov. 24. 16.

[n] 1 Cor. 11. 1.

[o] *Frustra ille sortitur Christiani nomen, qui Christum minime imitatur: Quid tibi prodest vocari quod non es?* Aug.

2. Christ the Sun of righteousnesse imparted.

2. As Christ is the Sunne of inherent *Righteousnesse* in himself [p], so also he is the Fountain of imparted or infused *Righteousnesse* too, and in believers all their goodnesse and holinesse proceeds from him, and all

[p] *Sol & fide-*

all their spirituall graces are certain rayes shed from that glorious and pure Sun into the heart.

ra non sibi, sed nobis lucent.

Now this imparted righteousnesse is nothing else but the conformity of our minde, wills & affections, of our thoughts, words and deeds to Gods holy Word and Will, according to the measure of grace received from Christ, *Rom.6.18. Being free from sin, we become the servants of righteousnesse.*

Thus you see there is a righteousnesse of imparted holinesse in the Saints, although stained with many imperfections.

1 Quest.

Quest. 1. But how come Beleevers by it?

q Creatio sit ex nihilo.

Answ. 'Tis created, q *Ephes.* 4.24. *The new man is created in righteousnesse and true holinesse*, so that grace is another creation. The same power that made the world, goes to the new making of a heart, 2 *Cor.* 4.6. *Eph.* 1.18,19.

2 Quest.

Quest. 2. Created? But by whom?

1 Christus bonorum omnium affluentiam in se continet, ita ut nõaliũde ulla pars salutis, nec gutta una gratiæ petenda sit, Caly. in John 1. 16.

Answ. Surely, by Jesus Christ, the *Sun of righteousnesse* (in the Text.) For Christ is the Fountain of their infused holinesse, as the Sun is the fountain of light, 1 *Cor.* 1.30. *Christ Jesus of God is made unto us Wisdome, and Righteousnesse, and Sanctification, and Redemption.* And *John* 1.16. t *Of his fulnesse we all receive grace for grace.* So that all our water of joy is drawn out of

this Well of ſalvation, as Chriſt is called, *Iſai.* 12.3.

Chriſt as Mediator was not onely to pacifie God, but (as I ſaid) to engage and undertake for a change in us, and that we ſhould be pliable and obedient, ſubmitting to the new Covenant; Chriſt therefore by his Spirit muſt purge his Church, and principle his Elect, that they may be preſented ſpotleſſe to the Father. Again,

All grace is conveyed unto us through this Conduit-pipe, a Mediator; becauſe herein God is well pleaſed with us, and ſo in him will *give grace and glory, and withhold no manner of good thing from us.*

Laſtly, the gifts and graces of the Spirit are the fruits of Chriſts Aſcenſion, as *Elias* when he was tranſlated, let fall his garment, ſo Chriſt at his Aſcenſion powred down his Spirit, and let fall ſome golden rayes of his glory, *Iohn* 16.7. I might add to this, that Chriſt by his interceſſion prevailes for grace for us, *Luke* 22.32. In all theſe reſpects Chriſt may be ſaid here, to be the Sun or Fountain of our imparted righteouſneſſe, though the Spirit properly work it.

[t] *Ergo Chriſtus noſtræ utilitatis gratia, ad patrem aſcendit, nam in eo ipſum ingreſſus eſt, ut appareat nunc in conſpectu Dei pro nobis.* Muſc. in Joh. 16.7.

3. Queſt. *Queſt.* 3. How is Chriſt the Sunne and Fountain of the Saints Righteouſneſſe imparted?

I answer, by Conformity, Resignation, and Infusion.

1. By conformity with Christ in his Life, Death, and Resurrection; by faith we draw vertue from these to transforme, mortifie, and quicken us, *Rom.* 6. 11. *In that Christ lives he lives unto God, reckon yee also your selves to be dead indeed unto sin, and alive unto God through Iesus Christ our Lord.* [t] You see Christ did not these things for himselfe, we as his members have fellowship with him in all, *our old man was crucified with him*, and *we are risen with Christ.* Colos. 3. 1. that is, by vertue of his resurrection.

[t] *Tho. Wilson expos. on Rom.* 6. 11. *pag.* 186. Dialogue 5.

2. By Resignation, & giving up our selves to Christ in all his offices, that we may be guided, acted, and ordered by Christ in all things. See *Rom.* 6. 13. but chiefly [u] *Rom.* 12. 1. *I beseech you therfore brethren by the mercies of God, that you present your Bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service.* When a sinner lies down at Christs feet, and saith, [w] Here am I, doe with me as seemeth good in thy sight, I am not mine owne, thou hast bought me with a price, &c. He that stands ready prest for God, is not far from righteousnesse.

[u] See *Eln. Par.* on Rom. 12. 1, pag. 220.

[w] *Christus non indiget nostro obsequio, sed nes illius do minio.* Hieron.

3. By communication and infusion of the Spirit of Christ to new-mould our

hearts, to purge us, and wash us, and sanctifie us, *Rom.* 8. 10, 11. *If Christ be in you, the body is dead, because of sinne, but the Spirit life, because of righteousnesse: for the Spirit of Christ dwels in you, and quickens you, &c.*

The inferences from this point are three.

1. Inference. First, see the dangerous condition not onely of prophane Gospellers, that hope to be saved by Christ as well as others, and yet are farre from righteousnesse (see *Heb.* 12.14.) but also of subtile Libertines, that under the glorious pretence of exalting free grace, secretly undermine holinesse and sanctification, *From such turn away, you have not so learned Christ.*

2. Inference. Secondly, labour to find and feele this work in you, that Christ is the Sunne and Fountain of righteousnesse imparted in you, as well as in others, *that you may know him, and the power of his resurrection*, Ephes. 4. 24. and that for these considerations.

1. Imparted Righteousnesse is the Image of God, and that Amability of inward splendor in which we were created at the beginning, it makes us exceeding beautifull and lovely in the sight of GOD, Angels, and Men; Grace makes us like the Kings Daughter, *All glorious within.* [z] Heare Christ, *Cant.* 4. 7. *Thou art all faire my love, there is no spot upon thee.*

[z] *Nigra est exterius Christi sponsa, sed formosa interius.*

Grace

Grace is the most becomming thing in the world.

2. 'Tis the end of our [y] Election, [z] Redemption, and [a] Vocation. This is Gods great designe to make a holy and righteous people, that we may honour him and the Gospel. Nay,

[y] Ephes. 1.4.
[z] Titus 2.14.
[a] 1 Cor. 1.2

3. 'Tis not the least part of glory, and blisse eternall, *Ephes.* 5. 27. Righteousnesse is Heaven begun, and Heaven is Grace finisht. Not onely Turkes, but many Christians make false draughts of heaven, conceiving it barely a place of content and happinesse; but if you pencill Heaven out aright, and give it the true complexion, you'l find it the greatest Hell to carnall ones, because a place of such holinesse, there we shall have fulnesse and perfection of grace, beatificall visions, and enjoymens of God; and serve God with *Hallelujahs* and *Adorations*, and that without intermission, or weariednesse. Now if this be Heaven, then Grace and Righteousnesse here is not the least part of that blessednesse.

Note.

Psal. 17. 1. Phil. 1.23.

Ier. Burroughs now in glory.

3. and lastly, See whence all your infus'd righteousnesse must be fecht, not from Divine Ordinances, & your own endeavours, for *bodily exercise profits little*, and *'tis not of him that wills or runnes, but God that shews Mercy*. Not from blessed Saints, or [b] Angels,

3. Inference.

[b] *Summa est stultitia invocare Angelos, cum invocãdus sit Deus apud quem est potestas juvandi.* Musc. in Psal. 34.7. pag. 308.

they cannot heare you, nor helpe you, *To which of them will you turne?* They live on Free-Grace themselves; Not from God, out of Christ; shall stubble petition the fire not to devoure it? Will a man expect Grace, and favour from his enemy, that whets his sword, and bends his bow for destruction? But then, be sure you goe, nay run to God in Christ, who is the Sun, and proper, full, free Fountaine of righteousnesse infused. And then to encourage you, consider foure things full of comfort.

[c] *Planè nihil Deo difficile, cui voluisse faciliè est.* Ambros.

1. He can easily doe it, [c] with a words speaking, for all power is in his hands, no soule so unrighteous, or filthy, but Christ can wash it.

2. He loves to doe it, 'tis his office and delight to doe it, he was anointed for this end, and mercy is pleasing unto him.

3. He hath done it for thousands, as vile, and grace-lesse as thy selfe, he doth it daily, and hourely for others, doubt not, but he will doe it for thee also.

4. He hath engaged himselfe by Promise, to doe it for all that are [d] elected; Is not this the Tenor of the new Covenant? *I will give you a new heart*, [e] and I will cause you to know, feare, and love me, &c What saith Christ to his anxious Spouse? *Ile make thee borders of gold, with studds of silver*; And in *Ezekiel*; *Ile make thee lovely, by the comelinesse*

[d] *Juvat, qui jubet.*

[e] *Da Domine quod jubes, & jube quod vis.* Aug. confess. lib. 10. cap. 31.

Ile

lie put upon thee; So then he hath promis't, *to worke all our works, in us, and for us.*

To conclude this, run, fly to Christ, *as the Doves unto their windows*, crowd about him; give him no rest, say, Lord, *whither should wee goe, but unto thee*; for thou art the Sun of righteousnesse, in thee is our light, and life!

Doe thus, and stand in Gods way, lie at the poole, frequent the Ordinances, and know, if thou canst but desire Grace, thou hast it already.

3. As Christ is the Sun of infused, so of imputed *righteousnesse*; Now the imputed righteousnesse of Christ is nothing else, but that rich, long, and spotlesse Robe of Divine righteousnesse, wherewith every Beleever stands gloriously cloathed, in the sight, and account of God, and this by Imputation. *Rom.* 4. 6. *God imputeth Righteousnesse without works.* And 5. 19. *By the obedience of one shall many be made righteous*[f]. As red things put into a green glasse, will appeare greene, so sinners put into Christ are accounted righteous[g]; whereupon followeth that gracious action of God, which is justification, which comprizeth not onely [h] remission, whereby wee are free'd from the guilt, and punishment of sin, but [i] acceptation, whereby wee are accounted just in the sight of God.

3. Christ the Sun of righteousnes imputed.

[f] *Per vitrum viride omnia viridia videntur; ita*, &c.
[g] *Qui ergo in nobis peccatores sumus, in Christo, & per Christum justi sumus.* Pomeranus in 1 Corinth. 1. 30.
[h] Col. 1 21, 22. 1 Pet. 2. 24.
[i] Phil. 3. 9. 2 Cor. 5. 21.

And

And the former of these is grounded on his [k] passive, the latter on his active obedience, and his originall Righteousnesse; so that now wee have fully satisfied divine justice, and are most absolutely perfect, and more righteous then *Adam* in Innocency, but all this not in our own persons, but in, and by, another, even Christ; All that he is, hath done, and endured, being freely imputed unto us, as if wee had been, done, and suffer'd it.

This is our Imputed righteousnesse, and though it have many names in Scripture, yet it flowes onely from Christ, the Sun, and Fountaine of this Righteousnesse.

I finde that this is call'd the Righteousnesse of God, of Faith, of Saints, and of Christ.

1. This Imputed Righteousnesse, is often call'd the Righteousnesse of God, even the Divine Essence, and in particular, the Father. *Rom.* 3. 21. and 10. 3. 2 *Cor.* 5. 21. Because God hath appointed to justifie man this way, and no other, and he as Judge is the justifier; for the party offended must forgive, [m] *Rom.* 3. 26.

2. 'Tis call'd the Righteousnesse of Faith, *Rom* 4. 13. & 10. 6. & 9. 30. Because Faith onely is the hand that apprehends, and Instrument, that applies it, *Rom.* 3. 28. Faith singles out Christ, as the onely sufficient meanes

[k] Heb. 9. 22. Isa. 53. 5. 1 Rom. 3. 22. Isa. 9. 6. 1 Cor. 1. 30.

[m] *Non ait ut dignè sit ei, sed ut dignè habeamus.* So *Cajetan* in 2 Thes. 1. 5.

meanes of life, and cleaves eternally to him for salvation.

3. 'Tis call'd the Righteousnesse of Saints, *Rev.* 19. 8. Because they onely are the subject of it, and Christ never gives Imputed, without infused Righteousnesse.

4. 'Tis call'd the Righteousnes of [n]Christ, *Jer.* 23. 6. And in the Text he is called the Sun of Righteousnesse, because he lived and dyed for us, and thus as Mediator efficiently justifies; And so *the Lord seeth no Iniquity in Jacob, nor perverseness in Israel*, Numb. 23. 25.

[n] *Christus ut solus justus est, ita suam justitiam in nos transferendo, justos nos reddit.* Bullingerus.

1. *Quest.* Are wee not righteous in Gods sight, partly by Christs righteousnesse, and partly by our own?

1 *Quest.*

I answer, No, the Text is expresse, *Rom.* 3. 28. *Wee conclude, a man is justified by Faith without the deeds of the Law.* Linsey-woolsey-Garments were of old forbidden, and so ploughing with the Oxe, and Asse, wee must not mingle, nor couple Christs Righteousnesse, and ours in Justification.

2 *Quest.* How? Say our adversaries, what righteous by another mans righteousnesse? This is as if one should be said, *Alterius Doctrinâ doctus*, Learned by anothers learning, &c.

2 *Quest.*

I answer, *Disparexemplorum ratio*, there is not the same Reason; For one man is not united unto another, as the Faithfull are

to

to Christ, *Wee are members of his Body*, and are acted by one, and the same Spirit.

3 Quest. 3 *Quest.* Doth not S. *James* say, *Wee are justified by works*, and not by faith onely?

Surely yes? But he speaks not saith [o] *Calvin*, of the Imputation, but demonstration of righteousnesse; wee are righteous by works, *Non causativè, sed declarativè*, Before others, and in our own consciences; But the word is full, *Rom.* 8. 33. *By the deeds of the Law, shall no flesh be justified in his sight.*

[o] *Vide* Bullingerum, *et* Calvinum in Jacob. 2. 24.

The Inferences will be two.

1. *Inference.* First, see the folly, and madnesse of Justiciaries, that doe not onely [p] endanger their own precious soules, but throw much dirt in the face of Christ, *for going about to establish their own righteousnesse, they have not submitted themselves to the righteousnesse of God* [q], as *Rom.* 10. 3. These dote on their own rags, and reject his Robes; They feed on husks, and refuse viands; *Narcissus*-like, they are enamour'd with their own shadows; They stand a tip-toe, and scornfully over-look Christ; But when 'tis too late, then such will see the vanity of their own righteousnesse [r]; when Death, and Devills looke them in the face, then they'l know what it is to slight Christ; The Lord rouze such, and shew them their hopes are Cobwebs, their foundations sandy, and their end destruction, except they get into Christ! [s] Secondly,

[p] *Periculosa habitatio torũ qui habitant in Meritis.* Bernard.

[q] The Papists jeeringly call it putative righteousnes.

[r] *Opera ante fidem inania, ut cursus celerrimus præter viam.* Augustin. Enarrat. in Psal. 31.

[s] *Bellarmin* hath his *Tutissimum est*, &c.

Secondly, How much comfort, and confidence doth this administer to Beleevers, they have the perfect righteousnesse of God upon them, you may go to God with boldnesse, look Death in the face with triumph, and throw the Gauntlet to sinne, Men, and Devills, as *Rom.* 8. What shall I say? You have recovered more by Christ, then you lost by *Adam*. For,

2. *Inference.*

1. *Adams* righteousnesse was uncertain, and such as it was possible for him to loose, 'twas in his own keeping, and therefore he lost it so soone; But the righteousnesse wee have by Christ, is made surer to us; were it in our own custody, wee might be tempted to sell it, as *Esau* his birth-right for a messe of pottage; But blessed be God, it is in Christs hands, and so it cannot be taken from us: *Our life is* [t] *hid with Christ in God*, and, *wee are kept by the Power of God to salvation.*

[t] *Ponitur in tuto quia reponitur in Christo.* Col. 3. 3. & 1 Pet. 1. 5. *Note.*

2. Admit *Adams* righteousnesse had been unchangeable, yet had it been but the righteousnesse of man; O but this is the righteousnesse of God, and as the second *Adam* was a farre more excellent person then the first, so is his righteousnesse more absolute, more glorious.

To conclude; Thou that hast the least faith, thou that art the poorest and weakest beleever, know thou art bottom'd on this

this rock, cloath'd in this purple, the very perfect righteousnesse of God is thine by imputation, O that thou hadst eyes to see thy happinesse, and an heart to be affected with it, then so thou mayst rejoyce in it, and be thankfull for it.

4. Christ the Sun of righteousnesse remunerative.

4. And lastly, Christ is the Sun of righteousnesse remunerative; he is a Sunne of righteousnesse, or righteous dealing in impartiall distributions of rewards and punishments.

1.

First, he is the Sun of *Righteousnesse* remunerative, in remembring, defending, and rewarding his followers, and that because he hath promised it, and they depend on him for it,

1. [u] Because he hath promised it, and now must be as [w] good as his word. I could easily instance in Temporals, Spirituals, and Eternals. I referre you to the Margent. [x] Heaven is called a Prize for the Runner, a Penny for the Digger; [*] not that man, but Christ hath earn'd it, and God hath promis'd it.

2. The Saints depend on him for it, *scil.* for protection and salvation, and so in righteousnesse he will not deceive their expectations, *Psal.*31.1. *Isai.*45.19. They rest upon him, and he will not fail them.

Thus you see Christ is righteous in defending and rewarding his subjects, especially in

[u] *Promittendo se fecit debitorem.* Aug.
[w] *Servus sum expecto alimenta, miles sum exigo ab Imperatore stipendium, evocatus sum, postulo ab invitante promissum.* Ambr.
[*] *Non in meritis nostris, sed in misericordia Dei salus humana consistit.* Orig. in Rom. lib. 9. cap. 11.
[x] Psal. 36. 6, 7. 2 Pet. 1. 1. and Psal. 24. 5.

in that he doth it impartially, without respect of persons: *In every Nation he that feareth God and worketh righteousnesse, is accepted by him,* Act. 10. 35.

Secondly, He is the Sun of righteousnesse remunerative, in administring justice to evill doers, for *he will by no meanes cleare the guilty, and he will judge righteous judgement.* Mens Lawes are like Cobwebs, which catch little flyes, and the buzzing great ones escape, and breake through; but great, and small, shall be judged by God[7]; if he finde sin in his own children, he will smite them; but none of his enemies shall escape at the Great Day. Now *Wilson* takes this punishing of Reprobates to be a native thing intended in these words, and to confirme this exposition, he compares the Text with the first verse; *The day comes that shall burne like an Oven, and all the proud, and such as doe wickedly shall be stubble; and the day that comes shall burne them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, but to you that feare my Name, the Sun of righteousnesse,* viz. that doth all these righteous things, *shall arise with healing in his wings;* like Psal. 94. 1. *O God, to whom vengeance belongs, O God, to whom vengeance belongs, shew thy selfe.* 'Tis in the Hebrew, *shine forth;* He desires the Sun of righteousnesse to shew himselfe in subduing his enemies, and rendring a reward to the proud. The

2.

[7] Gods Law, it's like *Vulcans* Iron net that tooke the Gods, it apprehends & condemnes all alike.

[8] *Wilson* in *Dict.*

[9] If you would know how it standeth with his righteousnesse, and justice, to punish the fathers sin upon the children. See *Greg. Williams* second Golden Candlestick. Pag. 753.

The Inferences will be two.

1. *Inference.* 1. Let not the Godly mourne under the non-accomplishment of Promises, for God is righteous, and there's *no shadow of change with him*; his time is best; Thou hast but a little power over thy lusts, thou fearest relapsing, &c. All this while forget not God is faithfull, that hath promised; and *the patient expectation of the poore shall not perish for ever*; *Think not the Lord is slack, as some men count slackness*, but *wait, wait, I say on the Lord.*

2. *Inference.* 2. Let not the wicked presume, because God is patient, and waits for their conversion. *Eccles.* 8. 11. *Because sentence against an evill work is not executed speedily, therefore* [b] *the heart of the sonnes of men is fully set in them to doe evill.* Impunity causeth impudency; But *quod defertur, non aufertur,* [c] Forbearance is no Acquittance; As lead which of all metralls is the coldest, being set on the fire, and melted, becomes the hottest, so abused patience, turnes into fury, [d] and the longer the hand is lifting up, the heavier will be the blow at last, ponder this all you *that forget God*, and your *latter end* [e].

[b] *Pecudes macello destinatæ liberrimè saltãt per pascua, alius in opere sudãtibus*, &c. Drexelius de Prædestinatione. Pa. 42.

[c] *Si nunc omne peccatum manifesta plectaretur pœna, nihil ultimo judicio reservari putaretur*, &c. Augustin. De Civ. Dei. lib. 1. cap. 8.

[d] *Diu quidem fert mortalium peccata, ubi vero patientiæ ejus intuitu augeri malitiam videt, tum pœnas sumit.* Basil.

[e] *Patientia Dei ad pœnitentiam invitat malos, sicut flagellum Dei ad patientiam erudit bonos.* Augustin.

Thus

Thus you see in how many respects Christ is a Sun, and such a Sun, a Sun of Righteousnesse.

There is a time of Christs *arising*, and discovering himselfe to the world, to the soule. 4th *Doct.*

In handling this poynt, wee will shew you foure things.

1. When Christ may be said to *arise* in the world?

2. When also in a soule?

3. Wherein Christ *arising*, and discovering himselfe may be compar'd unto the *rising* of the Sun.

4. Wherein they differ; And then wee shall apply all.

First, When Christ may be said to *arise* in the world? 1. When Christ is said to arise in the world.

I answer; Christ this Sun of Righteousnesse, may be said to arise in the world, either properly, and literally, or spiritually, and mystically.

First Christ may be said to arise in the world properly, or literally, and that in his Incarnation, Crucifixion, Resurrection, and Ascension; All these wayes Christ did properly *arise* in the world, and all may be foretold by *Malachy* when he said, Christ was to *arise* with healing in his wings. 1. Properly, or literally.

1. Christ may be said very properly to *arise* in the world, at his Incarnation, and

Nativity. [c] Divers are of this judgement, that the Prophet aimed at this chiefly. See [f] *Heb.* 7. 15. *'Tis evident that our Lord sprang out of Judah, and that after the similitude of Melchisedech, there ariseth another Priest.*

When the Day-starre appeares, the Sun is at hand, so before Christs Nativity a starre appeared, whence the Wise men concluded the Sun of righteousnes was rising, *Mat.* 2. 2. *Wee have seene his starre in the East, and are come to worship him.* How did the Patriarcks and Prophets *desire to see that Day? But saw it not.* As all the Birds chirp, and sing to welcome the rising Sun; so the Shepheards went glorifying and praising God, nay a huge Host of Angells sang Carolls over Christ at his Nativity, *Luk.* 2. The Burthen this; *Glory to God in the highest, on Earth Peace, good will towards Men.*

2. Christ did literally arise in his Crucifixion, when he was lifted up on the Crosse, and by his sufferings made atonement for the sinnes of the Elect, *Joh.* 12. 13.

Object. Then if ever did this glorious Sun seeme to set in obscurity, when wicked men had their wills, his companions theeves, his drink gall and vinegar, and he cryed out that *God had forsaken him.*

Sol. Here consider two things.

1. That from his [h] greatest abasements, many sparkles of his Divinity flew out; for in

[c] *Arias, Clarius, Theodoret,* and *Montanus.*

[f] Heb. 7. 15. & 9. 26.

[c] *Nonnulli hæc accipiunt de primo Christi ortu et adventu in mundum, quem ipse quasi Sol oriens illuminavit calefecit, omniaque gratiâ, & virtute fecundavit.* Corn. a Lapide in Mal. 4. 2. Pag. 355.

Object.

Sol.

[h] *Vide* D. *Taylor* of Christs Temptations, from *Mat.* 4. 11. *Doct.* 262.

in the midst of his Passion, the Temple was rent, the Graves opened, the Heavens darkned, the theefe converted, and many of the people convinced, who *smote on their breasts, saying, This was a righteous Person*, &c.

2. That in his Death, he trod on Deaths neck, and *destroyed him that had the power of Death, the Devil*[1]. This spoyl'd their Oracle, and made that lamentable Funerall, and inutterable howling of innumerable Spirits on the Sea-shore, when the Mariner advised by a voyce, pronounced these words, *Great PAN is dead*; The truth of which was avouched by *Thamus*, and others that heard it before *Tiberius Cæsar*, as *Plutarch* saith. [k] Christs death gave that blow to the head of the old Serpent, which renders him a conquered enemy. In this skirmish *he smote all our enemies on the cheek bone, bringing them to perpetuall shame, and spoyling Principalities and Powers*, so that this was a joyfull rising to the world.

[1] See M. Sands in Trav.

Eph. 4. 8.

[k] *Quid est captivavit captivitatem? vicit mortem. Mortem procuravit Diabolus et ipse Diabolus de morte Christi est captivatus.* Augustinus.

3. Christ the Sun of righteousnesse may be literally said to rise to the world, at his Glorious Resurrection from the dead. 'Tis said, *Mark.* 16. 2. that *the Maries came to the Sepulcher at the rising of the Sun*: Indeed, two glorious Suns were risen that day; for an Angel said unto them, *come see the place where the Lord lay, Christ is not here, but is risen.* This was much for Christs glory, for here-

by he declared himselfe to be the Sonne of God; He seemed to be under a cloud in his Passion, saith one[l], but brake forth in his Resurrection, and that by his [m]own power, he suffered as a Lamb, but rose as a Lyon, saith *Bernard:* And then his Resurrection was for our good, that wee might be assured of Remission, and [n] rise up with him to newnes of life, *Rom.* 5. 25. *He rose again for our justification,* not that any part of the Price of our Redemption was unpayed at his Passion, but that our deliverance was not manifested till then; God would never have let him out of the prison of the Grave, but that all the debt was pay'd; And if Christ were not risen, then is your faith vaine, and you are of all men most miserable, saith *Paul.*

4. Christ may be said literally to rise at his blessed Ascension. *Luke* 24. 21. *Whilst he lift up his hands, and blessed them, he was parted from them, and carried up into Heaven.* Having finisht his Fathers worke, he is exalted in our [o] Nature, to consecrate a way, and *prepare a place for us*, [p] he hath taken with him the pawne of our flesh, and left with us the earnest of his Spirit; Our Head is ascended, and all wee his members shall follow; which is an unspeakable comfort to Beleevers.

[l] *Sam. Torshell* on the Text. *pag.* 82.

[m] *Non potestate precariâ, sed virtute propriâ, ut victor prodiit de Sepulturâ.* Bern. de Resurrect. Christ. *Qui agnus extiterat in passione factus est Leo, in Resurrectione, Idem. Vide* Ambrose in Joh. lib. 24. cap. 26.

[n] *Christus solus resurrexit, sed non totus.* Bernard.

[o] *Dum naturam humanam syderibus Christus importavit, credentibus cœlum patere posse monstravit.* Aug. in Act.

[p] Bish. *usher* in his *Body of Divinity.*

Secondly,

Secondly, as Christ the Sun of righteousnesse, may be said properly and literally to rise to the world these foure wayes; so he may be said to arise mystically and spiritually to the world, and that three wayes; When the Gospel is preached, Church defended, and the world judged.

2. Mystically, or spiritually.

1. When the Gospel is preached, and Christ comes in the purity and power of his Ordinances. 1 *Joh.* 2. 8. The darknesse is past, and the true light now shines. me. The Gospel. But see *Luk.* 1. 78. *Zachary* as his Song prophesied of Christ, That *Se should give knowledge of salvation to his people, through the tender mercy of our God, whereby the Day-spring from on high, hath visited us, to give light to them that sit in darknesse, and in the shadow of Death, and guide their feete into the way of peace.* This place, [q] *Junius*, and [r] *Heinsius*, parallells with the Text, *Paul* expresses it plainly 2 *Cor.* 4. 4. *The Devill blinds the eyes of them that beleeve not, least the light of the Glorious Gospel of Christ, who is the image of God, should shine upon them.* See *Psal.* 102. 16.

[q] *Jun. Paral. lib.* 1. *par.* 50. [r] *Dan. Heinsius exercit. ad Luc.* 1. 78. *lib.* 3. & *cap.* 1.

2. When his Church is defended, and his people prosper in the world, when beleevers shall *inherit the Earth*, and Civill Powers come into godly hands; Then doth Christ arise on a Nation, then is the Sunne seene in the Mount, *Isa.* 66. 5. *They that ha-*

ted you shall be cast out, and the Lord shall appeare to your joy, and they shall be ashamed: The Sun will arise o're the Hills, Christ will appeare to your joy, &c.

3. ¶ When the world is judged, and Christ comes in all his Glory at the last day; This *Jerome* and *a Lapide* think, to be the meaning of the Text; for as the rising of the Sun discovers the things that lay hid, so Christ at the day of Judgement, will open the secrets of all hearts, he will come in flaming fire, and so astonish, and dazle the eyes of his enemies. 2 *Sam.* 12. 13. So here; you see how Christ doth arise unto the world literally, and mystically; I see not but *Malachy* might respect all this, and prophetie of Christs whole administration, from his Nativity, till his rendring up of the Kingdom to his Father.

Secondly, When Christ the Sun of righteousnesse may be said to *arise* in a soule.

I answer; When he comes, in an inlightning, renewing, and quickning manner to the soule.

1. Christ may be said to arise upon a soule, when he comes to inlighten, and informe it, when light breaks into the mind, 2 *Pet.* 1. 19. *Wee doe well in taking heed to the Word, till the Day starre* (that is, Chr. 11. *Rev.* 22. 16.) *arise in our hearts*: Till then though ¶ incircled with Gospel discoveries, ou

¶ *Verum hic agi de secundo Christi advẽtu patet ex præcedentibus, & sequentibus, quæ omnia expectãt ad diẽ judicii: Nam sicut Sol obscura illuminat, & videnda, et conspicua oculis omnium exhibet, sic Christus piorũ virtutem, & justitiam, quæ in hâc vitâ, ab impiis obscurabatur, in die judicii, illustrabit, & clarificabit, & [illegible] conspicuam, & gloriosam exhibebit.* Corn. a Lapide in Malac. 4. 2. Pag. 355.

2.

*When Christ riseth in a soule.

¶ *Non omnes quæ in scriptura, admiranda sunt conside-*

our [u] fooliſh hearts will be darkned; but when Chriſt, whom the Prophet calls the Sunne, and *Peter*, the Starre that ushers in the Sunne, when he, I say, ſhall ariſe within us, in our hearts, to give us ſanctified, and experimentall inſight, into the things of Heaven, then indeed wee ſhall be taught to purpoſe, and *know* [w] *all things*.

2. Chriſt ariſeth in a ſoule, when he comes to renew, and transforme it, when he ſuddenly works a change within, and *all things become new*, new Principles, new Projects, new reſolutions: How came *Saul* to fall a Jew, and riſe a Chriſtian? See *Acts* 26. 16. *Chriſt appeared to him, for that purpoſe*; See what came on't, [x] *Gal.* 1. 16. *When it pleaſed God to reveale his Sonne in mee, immediately I conferr'd not with fleſh and bloud.* q. d. I was *alter ego*, a chang'd man, no longer a perſecuting *Saul*, but a praying *Paul*, and I went not to conſult with fleſh and bloud, that is, neither with carnall company, nor old Principles; No, I *was not diſobedient to the heavenly viſion*; Nay, I was reſolved to obey it, and ſtop my eares to all diſcouragements, &c.

All this when the Sun of righteouſneſſe *aroſe* in mee, when Chriſt appeared, and reveal'd himſelfe to mee.

3. Chriſt the Sun of righteouſneſſe ariſeth in a ſoule when hee comes to quicken

rant, niſi qui cœleſti ſplendore, & gratiâ potiuntur. Baſil.

[u] Rom. 1. 21.

[w] 1 Pet. 2. 9.

[x] See *Perkins* 2. Volumne on *Gal.* 1. 16. Pag. 180. opening that place.

and revive it, when the soule hath spirituall enjoyments of God, and spirituall actings to God (which is the very life of poor Christians) when there is grounded assurance of his love, and *all joy and peace in beleeving*, when the soule is willing to be ordered by Christ, and bound up in the will of God, and can tell how to live upon God; now indeed Christ is *risen* with healing under his wings to such a sinner: why else doth *David* say touching Gods favour, *O lift up the light of thy countenance, and return O Lord, and cause thy face to shine upon me, &c.*

3. Wherein Christs revealing himselfe like the rising of the Sunne.

3. Thirdly, Let us now see wherein Christs revealing and discovering himself, and his beauty, may be fitly compared to the *rising* of the Sun?

I answer,

The similitude holds in 7 things chiefly,

1. The rising of the Sunne is not all in an instant, he riseth by degrees; and such also is the rising of *Christ* the Sun of righteousnes in a soul: you read of the dawning of the day of grace there, 2 *Pet.*1.19. when there is the twilight of grace, some glimmerings of light in the mind, and the soule seeth things imperfectly, as the blind man whom Christ cured, first *saw men as trees*, afterwards more distinctly: At first the soule sees darkly and obscurely, afterwards more

y *Nunc quum lux nobis veritatis infulget, cum sese regni cœlestis suavitas, mētibus aperit jam quidē dies est, sed perfectius erit dies quando jam quicquam de nocte peccati in mēte nostra non erit.* Greg. Regist. epist. l.

more clearly; for every beleever increaseth in knowledge and grace, and goes forward to perfection, as *Prov.*4.18. *The path of the just is as the Sunne that shines more and more unto the perfect day.* 'Tis the same in the world, this Sunne riseth by degrees, and the Gospell hath small beginnings in many places, *Dan.* 2.34. That little stone shall break in peeces the greatest Monarchies of the earth, and grow up into a huge Mountaine, that shall fill the world; for *all the kingdomes of the earth shall become the kingdomes of our Lord, and his Christ.* [z] And then shall that Promise be fulfilled, *Isa.*30.26. *The light of the Moon shall be as the light of the Sun, and the light of the Sun as the light of seven dayes.*

2. The rising of the Sunne dispels all [a] Fogges, Mists, and Dewes, *Hos.* 6.4. So 'tis with Christ, the rising of this Sunne scattered Jewish ceremonies, which were but as dark Types, and *shadows of things to come* [b], *Col.*2.17. These all flew away at the rising of this Sunne; and still his and the Gospels rising scatter the thick mists of superstition and ignorance, in which kingdomes are inveloped. So *Rev.*2.16. especially 1 *Thess.* 2.8. Hee shall destroy Antichrist with the brightnesse of his comming; which is not spoken (saith Doctor *Sclater*) of his last corporall comming, but of the spirituall

7. Ind. 11. ep. 126. *Vide idem in Ezek. Homil.* 5. *l.*1.

[z] Rome was not built in a day, neither will it bee pul'd down in a day.

[a] Judg.5.31.

[b] *Figuræ fuerunt quæ portenderent ea quæ post essent vere exhibenda a Christo.* Bullinger in locum.

[c] Dr. *William Sclater* in expos. on the Epistles to the Thess. pag. 143. & 144.

spirituall manifestations of his presence in the Church, as the appearance or ruine of the very throne of Antichrist shall totter, and Popery vanish, *as the dew before the rising Sunne*: Christ doth the like in soules; for when he ariseth, and shoots his bright beames into our hearts, all the damp fogge of unbeliefe are chased and dispelled, and he gives us the cleare [d] *light of the knowledge of the glory of GOD in the face of Christ.*

[d] 2 Cor. 4. 6.

3. The rising of the Sunne is the rising of many millions besides the Sunne, whom it awakens, and raises, and sends out to work, *Psal.* 104. 22. 23. *The Sunne ariseth, and the Lions go into their Dennes, but man* riseth and *goeth forth to his worke and to his labour unto the evening.* 'Tis so when Christ ariseth and manifests himselfe, sinners will then arise from the Down bed of Security, and *work out their own salvation* whilst the day lasts. See *Isai.* 40. 1. *Arise and shine, for thy light is come, and the glory of the Lord is risen upon thee.* [e] So *Ephes.* 5. 14. *Awake thou that sleepest, and arise from the dead, for Christ shall give thee light.* q. d. The Sunne of righteousnesse is risen, therefore do you also arise. The light and love of Christ, Oh how it shames men out of sinne and security!

[e] *Non significat Paulus tunc demũ affulgere nobis Christi lumẽ ubi surrexerimus ex morte, sed demonstrat nos resurgere a morte quum nos Christus illuminet.* Calv. in Eph. 5. 14.

4. The rising of the Sunne is not alwayes

wayes visible; Christ may be risen in point of grace, and thou know it not, nor see him in point of comfort.

5. The visible rising of the Sunne is attended with the [f] chirping and singing of birds, yea is welcome to [g] all but Theeves and Whoremongers, who (saith *Solomon*) delight in the duskish *twilight*. The rising of the Sunne of righteousnesse is welcome to the Saints, they sing and leap for joy, 2 *Sam.* 23. 4. *He* (viz. Christ) *shall be, as the light of the morning when the Sun ariseth*, (an old prophesie of Christ) *q. d.* Oh hee shall be very welcome and refreshing to us, but wicked men *love darknesse rather then light, because their deeds are evill.*

6. The Sunne ariseth in the [h] East, and [i] many conclude Christ will appeare there when he comes to judgement, from *Matth.* 24. 27.

7. And lastly, as all the united power and policie of the world cannot hinder the rising of the Sun the next day; so though Men and Devils make one Conclave, and lay their heads together, they cannot hinder the rising of Christ, this Sunne of righteousnesse in a soule in the world.

1. In the soule of an elect child of God, when God hath a purpose to doe a soule good, who can let him? what can hinder him? *Phil.* 4. 22. *Paul* mentions a *Church in*

[f] *Omnes pene aves mane cătillant, cantuq; suo solem oriẽtem salutant.* Muicul.

[g] *Oriens sol est instar sponsi de Thalamo suo prodeuntis.* Corn. a Lapide in Mal.

[h] Num. 24. 15.

[i] *Templũ versus orientem non ut solem orientem adorarent, sed solis dominum.* Procopius in libros Regum. lib. 3. c. 6.

in Nenoi house; whence Doctor [k] *Airay* observes, that Gods mercy is such that hee will, and his power such that he can beget children in the faith, in the worst places and companies where the truth is most opposed, to shew that nothing can hinder him, and to magnifie Free grace the more.

2. Nothing can hinder the rising of Christ in the world, the Gospel must flourish maugre all opposition, [l] *Psal.* 2. 1, 2. When people and great ones rage and storme against Christ, *they imagine a vaine thing* (as if one should think to stop with his hand the current of the Sea, or devise Engines or Bulwarks to keep the Sun from rising, a vain, a mad thing) no though such combine against Christ, though all the nations of the world should joyn heads and purses to destroy the Gospel, 'twere a *vain imagination*; *hee that sits in heaven would laugh them to scorn*, and wise discreet persons fearing the Lord, may wonder at them. *Why doe the Heathen rage? &c. No weapons formed against Christ, shall prosper.* And *the gates of hell shall not prevail against the Church.* Christ is stronger, and wiser, and diligenter then all his enemies, *he must reign.*

[k] Doct. *Hen. Airay* in Lect. on Phil. 4. 23. pag. 948.

[l] If *Luthers* dim candle could not be blown out, much lesse the Sunne of the Gospel. See *Richard Web* on Psal. 2. p. 20.

[m] Rev. 12. 8. Mat. 16. 18. Isai. 8. 10. Psal. 121. 4.

[n] *Portæ urbis munitissimæ sunt fere & propugnacula habent firmissima, per inferos autem omnem vim contrariam, & Satanicam, omnem hostis impetum intellige. Magnæ sunt & firmissimæ promissiones quæ fidelium*

lium conscientias tranquillant & consolantur quum cogitant se ita stabilitos, ac fundatos ut certo sciant se resistere posse omni potestati Satanicæ. Zuinglius in Matth. 16.18.

Fourthly, somewhat of the disparity wherein Christ and the Sunne arising differ.

4. The disparity between Christs & the Sunnes rising.

1. The Sunne riseth every day, and never misseth; so doth not Christ: *David* waited above a year for his rising, *How long* (saith hee *wilt thou hide thy face from me?* Believers may bee long in desertions.

2. The Sunne riseth but for a day, and no longer, *Eccles.* 1.5. *The Sun riseth and the Sunne goeth down, and hasteth to the place where he arose.* Christ hath his settings, but not his daily settings; though a Christians comfort be short lived, yet it may live longer then the [o] *Ephemeron*, which riseth and dieth in a day, *Isai.* 54.8. *In a little wrath I hid my face from thee for a moment, but* (now) *with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer.*

[o] *Ephemeron eodem die quo oritur moritur*, Arist. Hist. Anim. lib. 4. cap. 33.

3. When the Sun ariseth to us, he sets to the [p] *Antipodes*, those of the other Hemisphere, but 'tis not ever so here, Christ can and will arise to the whole world at one time. *Rev.* 11.15.

[p] *Austin* and *Lactantius* denied that there were Antipodes, which *Hackwel* may wel wonder at.

4. The time of the Suns rising may be known to a minute, though it may vary continually, but no man knowes when Christ will

will manifest himself to a foule, or to kingdomes in darkneſſe. *Times and ſeaſons are in the Fathers hands, and ſecret things belong unto God.*

To ſhut up this point, be directed and exhorted to foure duties.

1 *Uſe.* 1. Rejoyce in the appearances of Chriſt, delight in his diſcoveries in our dayes; *Mary* did thus, *Luke* 1. *My Spirit hath rejoyced in God my Saviour.* And ſo did *Simeon*, *Lord now lettest thy ſervant depart, for mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people, a light to lighten the Gentiles, and the glory of thy people Iſrael.* Oh let us be glad and rejoyce, for the ¶ marriage of the Lamb is come, the Bride-groome ſhewes himſelfe, and the Bride hath made her ſelfe ready, *Amen, Halelujah.*

Luk. 2.31,32. & Luk. 1.46.

¶ Rev. 19.7.

2 *Uſe.* 2. Worſhip and adore at the riſing of this Sunne, let the eyes of your minds bee turned towards Chriſt, as the Faces of the Cherubims were towards the mercy-ſeat. The *Perſians* every morning worſhipt the riſing Sunne, whilſt their † neighbours in oppoſition curſt it, and flung ſtones at it: All which could not hinder his progreſſe; So here.

† In the Comment on *Lo. Mantius.*

Let beleevers lie proſtrate before Chriſt, for *all the Angels of Heaven worſhip him*, whilſt ſome oppoſe Chriſt and goodneſſe, in oppoſition to ſome good men whom they

they judge their enemies, and so to vex others they will damne themselves but do you worship the rising Sun, with the [s] wise men that fall down and offer to him gold, frankincense, and myrrh. But,

[s] Matth. 1. 11.

Mistake not, I doe not mean that you should [t] change and turn with the times, and ever admire the side which is uppermost, you must not thus worship the rising Sunne.

[t] *Pompeius dixit, plures esse qui solem orientem quam occidentem adorent.*

3. Reckon on the rising of others with, but against Christ: For when Christ arises, *persecution will arise for the Gospels sake, Matth.* 13. 21. *False Prophets will arise* to darken Christ, *Mat.* 24. 24. And that in [u] all Ages though God hath found out some to countermine them; behold, I have told you before, that you may not wonder when it comes to passe, [w] the world will rage against you, *Cain* will be killing *Abel* to the end of all things, and men shall speak all manner of evill against you, drunkards shall spawle their slanders upon you, false brethren, *that will not endure sound doctrine*, shall hate you; so that between prophane [x] ones and hereticks, [y] you'l have little rest when Christ is risen, either in you, or the Land. But [z] *in patience possesse your*

3 *Use.*

[u] See *Tho. Hils* elaborate Epistle before a booke of *Will. Fenner*, called *Self-murder.*

[w] See how the Heathens disputed against the Christians with fire and sword. Eusеb. lib. 5. cap. 10.

[x] Many a man may say with *Hypermnestra*, *Est mihi supplicii causa fuisse pium.* Ovid. Epist.

[y] *Non tam vos quam Christum in vobis persequuntur.* Salv. de Prov. lib. 8.

[z] *Patientiæ in prosperis nullus usus est.* Greg. Moral. lib. 11. cap. 19.

soule.

soules. [a] These are Gods Scullions, to clear up his vessels of honour. Spice is the sweeter for pounding, and ground is at once defaced and enriched by dung. The Saints are better by persecution; the higher the waters arose, the neerer the Ark was to Heaven, scourging keeps the Top going, and God would have his corrections to better us; [b] prepare for a storm.

[a] Mariners say no storme like a long calm. *Aristotles* she goats were flung with nettles ere they would give milk. Some say the Palm-tree, the more weight is cast on it (like the Camomill for treading) the higher it riseth. Plin. Nat. Hist. lib. 16. cap. 42. *Pierius* observes out of *Basil*, That a Christian (like a Salamander) thrives best in the flame. Joan. Pierius in Hieroglyph. lib. 16. pag. 196. God afflicts us *non studio nocendi, sed desiderio sanandi*. Aug. epist. 48. *Nec vincitur fides, sed probatur*. Idem de Civ. Dei, lib. 1. cap. 29, 30. & lib. 4. cap. 3.

[b] It is writ on the Armoury doore at Venice, *Fœlix est qui pacis tempore de bello cogitat. viz.* Not to make it, but provide for it. Get into Christ and you are safe.

4 *Use.*

4. Prepare for Christs settings: This Sunne of righteousnesse may set on the Land, and on your soules.

1. On the Land, Christ may soon set on the land in things Temporall and Spirituall.

1. In things temporall, how soon may the Sun of righteousnesse set on us, and still be righteous? [d] *Amos* 8. 9. 10. *I will cause the Sunne to goe down at noon, and I will turn your Feasts into mourning, and all your Songs into lamentation.* * Truly, I feare there's a tempest at hand, the Sunne seemes to be clouded

[d] *Nulla lux plane affulgeat aut spes adipiscendæ lætitiæ.* Jun. & Trem. in Loc. Fol. 226.

clouded already. Well, into your chambers, and shut the doores about you, get into the clefts of the Rock, and *hide your selves for a moment, till the indignation of the Lord be overpast.*

2. In spirituall things the Sunne may soon set: Some beleeve the Witnesses are not slain, and that Popery shall over-run us for a season, and all that are faithfull shall be scattered. This is possible, I am sure we have deserved it. *Mic.*3.6. *The Sun shall go down over the Prophets, and the day shall be dark over them.* [e] Wee may feare lest our slighting the Word and Ministers, and unsutable walking, should produce as sad an effect as that, and then wee may hang our Harps on the Willow trees, and say, *The glory is departed from us.*

2. On our Soules Christ may set there also, *Psal.* 27. 9. *Hide not thy face from me. Cant.*5.6. *My beloved had with-drawn himselfe.* Christ may *hide his face* and *with-draw* from the best soule, to make her prize his presence, and distelish sinne more then ever: Set things in order, provide a great deale of grace against such a time, that then you may quit your selves like men, and *not put out your hands to evil.* In particular, live in charity, let not the Sun, nor this Sun, [f] saith *Austin*, goe down upon

[e] Nay the candlestick shall bee removed, Rev.2. 5. *Genus est hominū ingratitudine fieri, ut verbi Dei beneficio, quod spreverūt tandem destituantur.* Marl.

[f] *Non debuit occidere sol super iracundiam vestram, sed multi soles occiderunt; transeat aliquando iracundia vestra, dies magni solis celebramus, de quo* Mal.4.2. *Ne occidat sol iste in corde tuo super iracundiam tuam ne in tenebris remaneas.* Aug. Hom.43.

on thy wrath, love thy neighbour as thy ſelfe, Chriſt better.

Three ſtaying conſiderations in Chriſts ſettings.

Take three ſtaying conſiderations in Criſts ſetting.

1. When he with-drawes from us, hee manifeſts himſelfe to others of our brethren, and fellow-members; when the Sun ſets with us, he riſeth in the other Hemiſpheare. [g] *Moſes* wiſht his *name blotted out*, & *Paul* himſelf *accurſed* for the peoples ſake, & for others good. Envy not others enjoyments, but be glad when you ſee, or heare of them, as being your ſelves of the ſame body with them.

[g] *Moſes & Paul non tantum populi ſalutem, ſed ante omnia gloriam Dei ſpectabant. Conſult. Andr. Willet* on Exo. 32 p. 631.

2. When the Sunne is ſet, there may be [h] Moon and Starre-light, and theſe though they will not make day (as wee ſaid) are ſome comfort to Travellers. In Chriſts with-drawings you have faith (the evidence of things not ſeen) and all the promiſes as ſtarres round about her, a glorious ſpangled Canopy over you[i], ſo that you ſhall live by faith, and [k] adhere to Chriſt in ſuch a condition, the ſeed of grace ſhall remain in you, and you ſhall continue to love Chriſt.

[h] *Sydera nocte micant.* Ovid. Metamor. li. 7.

[i] *Ita vera virtus non apparet in proſperis eminet in adverſis*, Bernard in Cant. 27.

[k] Pſal. 23. 4. Job. 13. 15. Cant. 3. 2.

3. And laſtly, poſſeſſe your veſſels with patience, Chriſt will riſe again, *Though ſadneſſe come at night, joy may return the next morning*, *Pſal.* 30. 5. The Hebrew hath it thus, *Singing will come in the morning.* The Chaldee

Chaldee thus, *In the morning he raiseth us up with a Song.* There is a sweet place like this, *Isai.* 17. 14. which *Ainsworth* reads thus, *At even tide loe there is trouble, but before the morning it is gone.* (*Junius* and *Tremelius* read it otherwise, and so doth your Translation.) You see the Sun of Righteousnesse though he set, will arise. For *hee that shall come will come, and not tarry* one moment longer, then to fit you for his presence. *Psal.* 112. 4. *Unto the upright there ariseth light in darknesse, for he is gracious and full of compassion.* Christ will not be *alwayes chiding.* And see *Isai.* 60. 21. 19. *The Lord shall arise, and his glory shall be seen upon thee.* Let beleevers that walk in darknesse, *comfort one another with these words.*

1 *Ainsworth* on Psal. 30. 5. pag. 48.

Now we come to the fifth and last point which is this:

5 *Doctrine.*

When Christ the Sunne of Righteousnesse arises, hee brings *Healing in his wings*

In opening this poynt, first we will explain this expression of Christ, *Healing in his wings*: Secondly prove the poynt, and then wind up all in Application.

The opening of the terms

First, to open this expression: And here we must shew what is meant by *Healing*; and then what by healing in such a place. Healing in his *Wings*.

1. What is meant by *Healing*. The Geneva

neva trranſlation reads it, *Health under his wings.* But *Tremelius* tranſlates it, *Cum curatione*, and ſo your Bibles, *with healing.* [m] Surely it intimates that all ſinners are in a ſicke and languiſhing condition without Chriſt, and that he is the great Phyſician of ſoules, which alone can cure all your ſpirituall diſeaſes, *viz.* your ſins by pardoning, and renewing grace.

[m] *Rich. Stock* on the Text, p.278.

Queſt. But how is *healing* in the Sun? I anſwer.

Anſw. [n] As by the beames of the Sunne the aire is purged and ſweetned, dewes and cold offenſiue moiſtures dried up, and health procured to men; and as by them all things are warm'd and cheriſht, plants, beaſts and men are quickned, and all things at Spring revived which ſeemed dead, or bedrid in Winter: So Chriſt the Sunne of Righteouſneſſe, by his word and Spirit, purgeth them whom he enlightens, and he brings life and health into the world.

[n] *SamTorſhell* on the Text. p.84.

2. What is meant by healing *under his wings*, healing in ſuch a place?

I anſwer,

The *Syr.* and *Arab.* tranſlates it, Health *upon his tongue*, thinking that a fitter place, [o] becauſe he came and preached life, and now intercedes for health for us. But we muſt not be wiſer then the Text, that ſaith, *In alis, In his wings.*

[o] *Antidotum verbi ſerpentis venenum expugnat.*

Expo-

Expositors differ: Some will have it taken from Hennes, that cherish their young with their *wings*. Others say, 'tis the same Metaphor carried on, and that by wings is meant the Sun-beames. Let us examine them both.

1. Some will have it to be an Allegory distinct from that of the Sun, taken from Hennes that cherish their little Chickens under their Wings. Thus *Austin* and others, [p] both as the Wing gathers, defends, and cherishes the young: 1. As it cluckes and gathers the young together that were scattered before. So *Matth.* 23. 37. *How often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, but yee would not.* The Hens clucking, and spreading her hovering wings, calls the Chickens together, that strive who shal come first under her wings; The Lord Jesus Christ by his Word and Spirit, cluckes and gathers the Saints to himselfe, and into sweet communion [q] one with another. See [r] *Cant.* 2. 4. *Hee had me into his Wine-cellar, and his Banner over me was love.* The use of the Banner, Flagge, or Enfigne in Warre, is (at the sound of the Trumpet or Drumms) to gather the Souldiers to the Company, or Captain to whom they belong: Love is Christs Banner, and the displaying and

[p] *Austin* quoting this place, & *Rich. Ward* on Mat. 23. 37. pag. 308.

[q] *Johan. Stumpfius* in Postil. Alegor. Evāg. parte hyemali. pag. 126.

[r] Cant. 2. 4. opened.

manifesting of that (with the shrill Trumpet of the Word) gathers the Elect militant unto Christ the Captain of their salvation, and into sweet communion one with another, especially in these [t] latter times.

[t] John 17. 23. 1 Cor. 1. 13. Rom. 3. 28. Acts 2. 42. 46. [t] Ezek. 11. 19. Hosea 3. 5.

2. As the Wing gathers, so it cherishes the feeble Chicken: The warmth of the Wing hatches the Egge, and strengthens the young Chicken: Why thus Christ receives us into his bosome, and into communion with himselfe to [u] revive and cherish, and *strengthen the things are ready to dye*, and with the Pellican he feeds us with his owne blood; *Come unto me* (saith Christ) *and I will give you rest*, Mat. 11. 28.

[u] Psal. 138. 8. Apoc. 3. 2.

3. As the Wing defends the young, and that,

1. From the storme [w] and tempest: So Christ is a *refuge against the storm, and a shadow against the heat*, Isai. 25. 4. & 51. 16. This is the best shelter to the soule in time of persecution.

2. From ravenous birds of prey, that watch to devour them; Christ guards and defends us from all the powers of darknesse, tis he keeps us from [x] all danger, Psal.

[w] *Gallina ingruente tempestate, sub alas recipit pullos: ita etiam Christus.* Stumph. p. 128.

[x] *Quid est in pennis ejus?* Mal. 4. *In protectione ejus, unde* Psal. 16. *dicitur, Sub umbra alarum tuarum protege me.* Augustin. *Gallina pullos suos contra milvi, & aliarū avium rapacium impetum defendit: ita etiam Christus nos ab insidiis volucrum infernalium tuto præstat.* Stumphius in Allegor. Evang. Parte Hyemali, pag. 127.

91. 3. 4.

91. 3, 4. *He will cover thee with his feathers, and under his wings shalt thou trust.* And 17. 8. *Keep me as the Apple of thine eye,* [y] *Hide me under the shadow of thy wings.* So that if you make it a distinct metaphor, it holds forth the bosome-embraces, and providentiall dispensations of [z] Christ.

[y] Ephes. 6. 12.
[z] Saints like Chickens under these wings. id. ibid. pag. 129. ad 132.

[a] *Cornelius a Lapide* would have it to point out a further mystery, That as Christ is the Sunne of the Church, so the true *Bird of the Sunne*, which is the Phœnix. They say that rare creature, for there is but one, lives about five Ages, and then building her a Nest of sweet Spices, which with the heat of the Sunne and her Body kindle; there she [b] burneth, and from her Ashes [c] ariseth a new one to succeed her: sure I am there is but one Saviour, and in such a Nest hee suffered on the Crosse, and rose out the third day exceeding glorious, *With healing in his wings.*

[a] Corn. a Lapide in locum.
[b] Singing, *Moritur me non moriente Fenice.*
[c] *Ovid metam.* 15.

The flight of that rare creature (the Phœnix) into Ægypt, is reported by *Tacitus*, to happen under *Tiberius*: And *Solinus* tells us, That being taken some thirty yeares afterwards, it was by the command of *Claudius* shown publickly at *Rome*, and the whole matter registred among the Acts of the [d] Citie. *Origen, Lactantius, Eusebius, Clement*, with many others,

[d] *Wil. Burton* in Annot. on *Clements* first Epistle to the Corinthians. pag. 68. to 72.

speak confidently of the [c] Phœnix. *Tertullian* thinkes hee hath Scripture for it. For so that place *Job* 29. 18. which in the vulgar is, *I shall die in my Nest, and multiply my dayes as the Palme*, and in our Translation *as the Sand*, he reads thus, *I shall die in my Nest, and multiply my dayes as the Phœnix.* And thus *Beda* and the Greeke *Septuagint* translate it.

[c] As *Cyril, Epiphanius, Ambrose* in his Hexam. *Tertull.* in his Poem *de judicio Domini*; and his Tract *de Carnis resurrect.* thus, *Illum dico, alitem Orientis peculiarem, de singularitate famosum, de posteritate monstrosum, qui semetipsum libenter funerans renovat, natali fine decedens atque succedens iterum Phœnix, ubi jam nemo, iterum ipse, quia non jam alius idem. Vide etiam Joh. Alsted.* Theolog. Nat. part. 1. p. 217. & par. 2. p. 474. All these are confident.

We answer, The word *Phœnix* signifies also a *Palm-tree*, as well as that rare bird, and there it can have no animall signification: So that this is a fallacy of equivocation, from a community in Name, inferring a commmon Nature: learned men bring many arguments against this Fiction.

1. [f] Most Authors speak doubtfully of it, and [g] many flatly deny it.

2. It would produce a vegetable production in Animals, and unto sensible natures transferre the propriety of plants, that is, to multiply among themselves according to the Law of creation, *Gen.* 1. For 'tis said, that without all conjunction it begets and reseminates it selfe.

[f] *Herodotus* in his Euterpe, *Tacitus* in his Annals, and Plin. Hist. Nat. lib 10. cap. 3.

[g] *Jonston Thaumatogr. Nat. cl 6. cap.* 27. And many others.

3. Its

3. It's unity is repugnant to sacred Scripture, which plainly affirmes, there went of every sort two at least into *Noahs* Arke, *Gen.*7.9.14, 15. *Every fowle after his kinde, every bird of every sort, went into the Arke, two and two of all flesh, wherein there is the breath of life* [h].

Thus you see the first exposition, that by *wing* is meant a different metaphor from the Sunne, and the fancy of *Cornelius a Lapide*, that likens Christ to the Bird of the Sunne, calling him the true Phenix that arises on us with healing in his wings.

2. I rather thinke with learned [i] *Torshell*, and [k] *Tremelius*, that 'tis the same metaphor followed, and poetically enlarged; For as Christ is compared to the Sun, so the *Beames* of the Sunne are called *wings*; [l] and that partly because of the Sunnes motion, which is exceeding swift, *Psal.* 19.5. And he suddenly disparkles out his Beames, when he peeps from behinde the Curtaines of a Cloud; and partly, because the Sunne spreads his light in its rising, as a Bird his wings, so the Scripture speaks, *Joel* 2.2. *The morning spread upon the mountaines*, and *Psal.* 139.9. *If I take the wings of the morning*, viz. In regard of expansion, and dissipation, therefore are the Beames of the Sun called *wings*. Now all this is true of Christ; He ariseth with healing in his wings, *viz.* his

[h] If the curious Reader would be farther satisfied in this poynt, let him reade that excellent Critick, *Thomas Browne*, Dr of Physick, in his *Pseudodoxia Epidemica*, or enquiries into commonly received Truths, Book 3 Ch. 12. P. 131.

[i] *Sam. Torshell* on the Text Pag. 84.

[k] *Jun. & Trem. in Locum.*

[l] *Sanctas in pennis hoc est in radiis, quia Sol spargit, & expandit radios suos, ut* Psalm 139. *Hinc Ægyptij solē pinxerunt, quasi Avem longas spargentē pennas circumquaq;.* Musc. on the Text. *Vide* Pierium in Hierog. l. 20 cap. 2. Pa. 239.

his sweet beames of Grace, his celestiall influence are his wings, and these wings carried him to Heaven, to prepare a place for us; Christs motions are swift, and he sheds his Beames of joy suddenly: Againe, he spreads his influences both in the soule and world.

1. In the soule, over all the faculties, minde, will, memory, and affections. 1 *Thes.* 5. 23. The least true Grace is diffused over all the faculties.

2. In the world over Jewes and Gentiles, the Church lies dispersed all the world over, *and of his fulnesse wee all receive, Grace for Grace:* By this time you see what is meant by healing *in his wings?* Now 2. wee will cleare up the point to you, that when Christ ariseth, he comes *with healing in his wings.*

Secondly, The point proved. 1. Argument.

The Arguments shall be two, Christ is a most skilfull, carefull, and faithfull Physician, and then he cures, Corporally, Spiritually, and Politically.

Firſt, Christ is a most skilfull, carefull, and faithfull Physician [m].

1. He is most skilfull to know the state of his patients, with the cause and cure of the malady. He feeles the pulse of the soule, and *knows what is in man*, Joh. 2. He is *Cardiognostes*, and cannot be deceived, *Psal.* 103. 3. He can cure all diseases [n].

2. He

[m] *Sanitas in pœnis ejus, quia ipse solatur mœrentes, recreat afflictos, confirmat labantes, jacentes excitat, iratos mitigat, omnibusq; denique omnia præstat officia amicitiæ & charitatis.* Musculus in Mal. 4. 2.

[n] *Omnipotenti medico nullum vulnus insanabile.* Bernard.

2. He is carefull and diligent in visiting his Patients, *Luk.* 1. 68. *He hath visited, and redeemed his people*; Nay, by his Spirit the Comforter is *with us alwayes to the end of the world.*

3. He is faithfull, and sinners may venture their soules in his hands. *Heb.* 10. 23. *He is faithfull that hath promised*; When sinners aske a fish, he will not give them a Serpent, he never deceives their expectations, that cast themselves on him; He will give you ° bitter Pills, and in very faithfulnesse, he must afflict you; but you may safely trust him, he will not give you poyson instead of Physicke, feare him not.

° *Pharmaca infuavia sunt nō tamen abhorremus, eo quod utilitatem adferant.* So afflictions and mortifying the flesh, though unpleasant, are good for us. *Adā Sasbout. Homil.* 3. *in Gen.* 3. 19. *pag.* 579. 2. Argument.

Secondly, Christ cures Corporally, Spiritually, and Politically, *Ergo—He hath healing in his wings.*

1. He heales corporally, He many times comes with *healing in his wings* to groaning bodies that lie at the Gates of Death P. *Mat.* 8. 16. *He healed all that were sicke*; And thus God healed *Abimileck*, *Job*, and *Hezekiah*, with many others mentioned in the Word; When he hath farther worke for you, he easily rebukes your diseases, and plasters up your Tabernacle of clay; He brings downe to the dust, and raises up againe: How often hath Christ set us upon our legs, to give us more *time of repentance*; He hath shak't us over the Grave, and then numbred

1.

P *Duo itaq; faciebat Christus, prædicabat Evangelium, sanabat ægros: Prioribus beneficio non admodum movebantur pleriq;, posteriori vero quam plurimi.* Muscul. in Mat. 5. 24.

numbred us againe among the living, by [q] restoring health to us: Behold his power, his patience, his goodnesse to us; Oh let us return according to these mercies received; When thou art sick, trust not in Physicians but Christ, for when they leave thee, [r] Christ can cure thee; But above all, make a [s] spirituall improvement of such visitations, that the [t] sicknes of thy body, may be the health of thy soule. You see Christ is the best Physician of the body, the whole Colledge of Physicians must put him before them, and in all their undertakings say this will help, if Christ our great Dr please.

[q] *Vita non est vivere, sed valere.* Seneca.
[r] *Novit Dominus mutare sententiã, si tu mutaris emendare vitam.* August. in Psal. 50.
[s] *Morbus est utilis quædã institutio, quæ docet caduca aspernare, et cælestia spirare.* Naz. ad Philag.

[t] So farre went the Religion of Heathens, that *Ipsi Reges Persarum libentissime amplexabantur ægritudines; Nuncios Cœli illas vocabant, quibus se dicebant ad Deos attiri.* Euseb. Nieremberg. Histor. Nat. lib. 8. cap. 13. Pag. 138.

2.

Christ heales spiritually, he comes *with healing in his wings* to diseased soules, that lie at the Gates of Hell; [u] He forgives, and subdues their sinnes, [w] revives, and comforts their soules. *Luk.* 4. 18. *The Spirit of the Lord is upon me, and he hath anointed me to preach the Gospel to the poore, he hath sent me to heale the broken-hearted, and preach deliverance to the captives, and set at liberty those that are bruised.* See *Jer.* 30. 6, 8. *Behold, I will give health, and cure, and I will cure them, and reveale unto them, the abundance of Peace, and Truth, and I will cleanse them from their iniquities, which I will pardon,* &c. [x] Even

[u] *Mille mali species, mille salutis erunt.*
[w] Mat. 9. 12.

[x] Even Heathens have acknowledged the sick soul of man may be cured; well, Christ is that great [y] internall Physician, & Ministers, [z] who are said to co-work with him, are the externall. 2 *Tim.* 2. 24, 25, 26. *The servant of the Lord must not strive, but be gentle to all, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgement of the Truth, and that they may recover themselves out of the snare of the Devill, who are taken captive by him at his will:* [a] But all this while wee can doe nothing without Christ, wee may thrust cripples into the Poole, 'tis he stirres the water, *Not wee but Jesus of Nazareth* cures sinners.

But how doth Christ heal them?

I answer; By his bloud, Behold the Physician bleeds to death for the Patient, and the bloud of the Physician, saith [b] *Austin*, is the medicine of the Patient. Heare the Apostle *Peter* in his 1 Epistle 2 Chapter, 24. vers; *By his stripes wee are healed.* The application of that to the Conscience cureth us; for, *the bloud of Christ cleanseth from all sin, and without the shedding of bloud there could be no remission*, no curing of us; oh this was a powerfull, and precious medicine indeed, it [c] cures all our maladies; Alchermes, Bezoar, Dust of Pearls, or Aurum Potabile, are not so comfortable, or restorative to the weake

[x] Cicer. Tusc. *Sanabilibus ægrotamus malis*, Seneca de Irâ. lib. 2. cap. 13.

[y] *Interna vulnera, Balsamū internum.*

[z] 1 Cor. 3. 9. Rom. 10. 14, 15.

[a] 1 Cor. 3. 6.

Quest.

Ans. 1.

[b] *Sanguis medici medicamētum ægri.* Aug.

[c] *Clement Alexandrinus* calleth it, φαρμακον παθους, *viz.* The remedy against all the venome of corruption

weak body, as this bloud to the sick soule [d]; This is such a medicine, that Heaven and Earth had not the like, or another; You see how he cures soules, chiefly by his bloud, other secondary means he useth.

[d] 1 Pet. 1. 18. Acts 20. 28.

2d *Answ.*

For 2. As Christ cures souls by his bloud, so also by his Word. *Psal.* 107. 20. *He sent out his word, and healed them.* And this was the reason why the Syr. and Arab. read the Text thus; *He shall arise with healing upon his Tongue*; For, *Peace is the fruit of his lippes*, promising, pronouncing, interceding; Till he speake peace by his [f] Word, there's no healing for us.

[e] Heb. 4. 12.

[f] *Sicut corpori Deus præparavit medicamẽta ex herbis, ita animæ præparavit medicamenta ex his sermonibus.* Origen.

Next, Christ heales by his rod, he sends sicknesses into our flesh, to convey health into our minde [g]; He wounds us to cure us; The fruit of afflictions to Beleevers, is *the taking away of sinne*, Isa. 27. Now sin is the soules sicknesse; The rod is a *Teaching rod*; *David* found it *good for him*, viz. his soule, *that he had been afflicted.*

3d *Answ.*

[g] God afflicts us *non studio nocendi, sed desiderio sanandi.* Aug. Epist. 48.

4 *Answ.*

Lastly, Christ heales us by his Spirit; *I will send the Comforter to you*, saith Christ, *Joh.* 14. 26. *He will helpe our infirmities*, *Rom.* 8. 26. This is that [h] oyle, which Christ the good Samaritan poures into a wounded Conscience, to asswage the griefe of soules, and administer ease, and refreshment to such as groane for mercy, *Rom.* 8. 26. In our greatest spirituall distempers, *his*

[h] 1 Joh. 2. 20. 27. 2 Cor. 1. 21, 22

i *Grace*

[i] *Grace is sufficient for us, he stayes us with flaggons, and comforts us with apples, when we are sicke of Love.*

You see Christ heales the soule spiritually, and how.

3. Christ heales Politically, *he comes with healing in his wings* when he pleaseth, to divided and distempered Nations, that are at the brinke of desolation. The *deadly wounds* of Nations may be cured, *Rev.* 13. 3. When wee thinke a Nation is so full of wounds, and botches, that it must needs perish, Christ can heale it. And 'tis his imployment to heale Nations, as well as bodies, or soules. *Jer.* 30. 17. *They that spoyle thee, shall be a spoyle, for I will restore health unto thee, and heale thee of thy wounds*; Oh that God would say thus to these distemper'd, and distracted Kingdomes, and oh that he would [k] make us willing to be healed! No differences are too great for Christ to compose; ours are intricate; [l] our severall opinions, and factions, and fractions, what are they but so many diseases upon our Mother the Church of *England?* A whole Colledge of State-Physicians have been long in Consultation, many veines have been opened, &c. Yet still shee is sick, sick almost unto Death! Well, no Nation so desperately sick, but Christ can cure it, and that easily, speedily, he can rebuke *the madnesse of the people,*

[i] *Sumus quidē nos valde infirmi, at spiritus sanctus adjuvare non desinit.* Chrysostoph. Hofmon.

3.

[k] *Dolorem medicina spes salutis mitigat.*

[l] *Ann. Dom.* 1648. *Julii.*

people, give our Senators wisdome, unite head and members, hush the Nations, and make warres to cease; [m] *The leaves of that Tree of life, that hath twelve manner of fruits, are for the healing of the Nations*, Rev. 22. 2. [n] This tree of life, with his variety of fruit, and medicinall leaves, is Jesus Christ, 'tis he that will nourish, and heale the Nations professing the Gospel [o].

[m] *Sanitas gentium est ex iis Redemptionis beneficiis*, &c. Pignetus in Apoc. 22. 2.
[n] *Tho: Brightman* on the Rev. Pag. 882.
[o] Ezek. 47. 12.

Quest. Thus it hath been proved to you, there is healing in Christ, now let us see wherefore it is thus, or how it comes to passe, and on what grounds, that Beleevers finde healing from these blessed wings of their Redeemer?

Answ. 1 *Reason.* 1. All's to be laid down at the [p] feete of free grace, *He will have mercy, because he will have mercy*; 'tis your Saviours *good will* to heale you, wee have merited nothing, can challenge nothing, when he might thinke of hell, he thinks of healing; should he for ever leave us rotting in our sinnes, Christ were just.

[p] *Mihi meritum deest, non illi misericordia.* Bernard Serm. 14. & 61.

2 *Reason.* 2. Beleevers finde healing from Christ, because they are related and united to him, & are made one with him; being in Christ, wee have new natures, and are new creatures [q]. He tooke our nature, saith *Austin*, that he might heale it of all diseases, and then takes the Elect, and unites them to himselfe, that they all may partake of the Cure.

[q] *Porro foliis fides cõfertur.* in Rev. 22. 2. Pignetus in Locum.

3. 'Tis

3. 'Tis his office to heale them, and Christ was sent for this end, *Isa.* 61. 1. *He hath sent mee to binde up the broken-hearted, and proclaime liberty to the Captives.* Now when Christ was [r] anointed, that is, furnished, and solemnly designed for this work, if for this end God sent him from Heaven, surely wee may conclude, he both can, and will heale us of our sinnes.

3 *Reason.*

[r] *Christus in Evangel. Johan. satis ostendit, quænam sit patris voluntas, nempe ut injunctum sibi munus expleret.* Calvin.

4. There is no other eye will pitty us, nor hand can helpe us, therefore this Good Samaritan he will doe it, (but more of this anon.)

4 *Reason.*

5. and lastly, Christ would marry the Elect, and he would faine delight in Beleevers, this he will not, cannot doe, till they are healed of all their diseases; Christ finds us filthy Toads, but makes us glorious Saints: And pities the Elect; He finds them in their blood, but at length he adornes them, because he would with honour delight in them [t]. *Eph.* 5. 26, 27. If a great Prince were to marry a beggar, voyde of Nobility, or Portion, or Beauty, but full of vermin, boyles, and innumerable diseases, would he not first cause her to be cleaned, heal'd, and adorn'd? Was *Ahasuerus* so dainty, that the most beautifull Virgins

5 *Reason.*

[t] *Pulchra est & elegans allusio, ad magnorum principum more, qui siquando humili & obscuro loco natam puellam, in uxorem ducturi sunt, prius eam ab omnibus sordibus abluunt, auro & gemmis ornant, denique moribus nobilitate dignis imbuunt, ne principis mariti thoro, ullam maculam aut ignominiæ notam aspergat.* Calvin. in Eph. 5. 26.

in all his Provinces, must for 12. moneths be *purified*, and *anointed with oyle, and sweet odors*, before they were admitted into the Kings House? And can you thinke that Christ will marry sinners, and never have them washt, nor cured, when the Heavens are impure in his sight? No; *he is of purer eyes, then to behold iniquity*, and he marries none, but such as he can, and will delight in, and no soule so loathsome, and diseased, but he can presently heale it.

Caution.

Take one Caution, and that is this;

Wee are not [t] perfectly healed in this life, for 'tis not *health* in his wings, as the *Geneva* translation reads it, but *healing* in his wings [u]. Wee have no perfect health from Christ, onely wee are now healing, Christ is in hand with the Cure, and will never give us over, till the cure is perfect in Heaven. So then wee conclude, the state of the best is to be cured in part, and still lie under the Physicians hands. See *Pemble of Justif. sect. 3. cap. 2. Pag.* 184.

[t] Rom. 7. 23. 1 Cor. 13. 12.

[u] *Vide* Augustin Tract. 80. in Johan. & de Civit. Dei lib. 9. cap. 27. *Calvin. adversus Anabaptist. Art.* 2. And *Luther de profectu Christianismo*, where he saith a man is *Christianus*, rather in *fieri*, then in *facto*.

Let us now winde up all in Application.

1 *Use.*

1. Is it so, that Christ comes with healing in his wings, with his hands full of salves and plaisters to us, then see, and bewaile the naturall estate and condition of mankinde; [u] The diseases of the soule, are more, and more grievous, said *Tully*, then the diseases of the body: *The whole head is sick*,

[u] *Morbi perniciores plurefq; sunt animi quam corporis.* M. T. Cicero.

sicke, and the whole heart is faint, from the Crowne of the head, to the sole of the foote, there's nothing but bruises, and rotting sores.

We have blinde minds, lame wills, crooked affections: There's the Tympany of pride, the Apostume of self-love, the plague of discontent, the stone of hardnesse in heart, the burning feaver of lust, the dropsie of drunkennesse, the consumption of envie, the ague of inconstancy, the lethargie of sloath, the apoplexy of security, the falling sicknesse of apostacy, the palsey of unrepentance, and the Gangreen of heresie, &c. And so I might goe on till I were out of breath, and you out of patience; Lord, what a monster is man? Yea rather what a monster is a sinner, for man was made a glorious Creature, but forbidden fruit brought these diseases; And when [x] One with all these soule-maladies uncured, falls into bodily, behold what a Map of misery, what a picture of trouble the man is, no health without, nor none within neither; the Physician is readie to give his body for dead, and the Minister his soule for damn'd: This is sad indeed!

Oh that wee could see our sicknesse, *for the whole* (that is, such as dreame themselves so) *have no need* (that is, see no need) *of the Physician*, viz. Jesus Christ, *but those that are sicke*, deadly sicke, sicke at heart,

w See Bp. *Abernethy* concerning Physicke for the soule, where he numbers up 34 pestilent diseases of the soule, and their cause, symptoms, and cure: and D. *Taylor* in his principles of Christian practice on *Luk.* 5. 31. Pag. 532.

x *Si ad ægritudinem animi accedat ægritudo corporis duplicatur infirmitas, duplicatur dolor.* Hieron. in Isa.

Mar. 9. 12. opened.

ficke all over; *viz.* such as now perceive their sicknesse, such as now groane for mercy, and are quite weary of sinne.

2 *Use.*

2. Here is terror for all those, as being in this sad, and deplorable condition, refuse to be healed; they will not come under the healing wings of Christ, *Matth.* 23. 37. When Christ offers to heale them [7], *then their iniquity is discovered*, and like *Babylon, they* [x] *will not be cured*, they have been drunkards, and they will not learne temperance, they have been filthy, and they are *filthy still*, they are bad, and will be no better: Mr *Fenner* [a], hath exceedingly cleared this point, that the reason why wicked men are not heal'd, why they doe not repent, and come out of their sinnes, is not because they cannot (though they cannot) but because they will not; For God damns men for will-nots, not for cannots; They deserve to perish, saith *Musculus* [b], that slight their Physician, who freely offers to cure them: These have recourse to silly Empericks, and use other remedies that cannot helpe, as the Medicines of spirituall *Ægypt*, which are [c] merits, *Jer.* 46. 11. Or Libertine Teachers, and Principles, *Jer.* 8. 11. Or finally, the comforts, and pleasures of this life, as well sinfull, as lawfull; Some thinke to drowne the cryes of Conscience with [d] carnall jollity, or multitude of employ-

[7] Hosea 7. 1.

[x] *Non impotentes, sed nolentes condemnabuntur.* Bern. de Pass. Dom. cap. 32.

[a] *Will. Fenner* in a Booke call'd Selfe-murder, opening *Ezek.* 18. 31, 32. Pag. 8. *ad finē.*

[b] *Merito perit ægrotus qui medicū non vocat, sed ultro venientem respuit.* Muscul.

[c] *Si Deus secundū merita tibi daret, damnaret te.* Aug. in Psal. 102.

Note.

[d] *Soli filij iræ iram non sentiunt.* Bernard. Epist. 245.

ployments; many that are Sermon-ſicke, and finde ſome qualmes upon their hearts, hope to drinke away care, and fling away the penſive thoughts of ſinne, with their Dice, &c.

But all theſe are *Phyſicians of no value.* Remember this, there is a *Time of healing,* (ſee *Eccleſ.* 3. 3.) Beware of dallying with God, and letting it ſlip; Be not ſo cruelly injurious to your precious ſoules, as to let it ſlip unimproved; for then [e], (I tremble to utter it) you'l be judicially blinded, and hardned of God, *leaſt* (or for feare) *you ſhould be converted, and Chriſt ſhould heale you,* Joh. 12. 40. A ſad place! And a [f] ſad caſe to be paſt healing, and yet on this ſide Hell. To laugh at the Phyſician, that ſhews you your danger, and weeps over you! To ſpit out divine Phyſick, and fling away thoſe Plaiſters, that are ſpread with the goare bloud of Chriſt, how can they eſcape, that *neglect ſo great ſalvation!*

[e] *Qui ægrotat animo, quo gravius ægrotant, hoc magis abhorrent à quiete, et à medico.* Plutarch.

[f] *Plorante medico ridet phreneticus, & plorantibus amicis.* Auguſt.

3. Here is marvellous comfort, and glad tidings, for poore ſicke ſinners, that long to be healed, for all pained, and afflicted conſciences, that ſee * no meanes of helpe in themſelves, but looke after Chriſt for eaſe; Many doubts and Tentations are ready to perplex your hearts, I would faine ſtifle your objections.

3 *Uſe.*

* *Dolores animæ ſunt animæ dolorum,* and a wounded ſpirit who can beare?

1. *Object.* O but my ſinnes are no ordi-

1 *Object.*

nary sinnes, my diseases are grievous, my sins are heightned, and aggravated sinnes, as being committed against light, and against love, against meanes, and against mercies, &c. Can, or will Christ cure such evills?

Solutio.

I answer; Surely yea, for all sinners without exception, are invited to come unto him, and he undertakes to cure them. *Mat.* 11. 28. *Come unto mee, Ile give you ease, and rest*, saith Christ. See *Psal.* 103. 3. *He forgives all thine Iniquities* (great and small) *and heales all thy diseases* [g]: It is a wicked distinction of *Rome*, that divides sinnes into veniall, and mortall, because though some sinnes comparatively are greater then others, yet no [h] sinne, is truely little; or triviall, because committed against a righteous Law, and Infinite Justice; nor any sinne mortall, if by Faith, and Repentance, you close in with Christ: Banish therefore all despaire; say not with *Cain*, *My sinne is greater then I can beare*; my disease too dangerous to be cured! Thou lyest *Cain*, saith [i] *Austin*; *Where sinne abounds, his Grace will much more abound*; The more dangerous thy disease, the more glorious the Cure; Now Christ will get him a name: The sinne against the Holy Ghost is not too hard for Christ to heale, but tis ever accompanied with malicious willfulnesse, and all such will

[g] *Verbum Dei Panacea vocatur à sanandis Omnibus Morbis.*

[h] *Non leve quo Deus læditur.* Salvian. de Provid. lib. 2.

[i] Gen. 4. 13. *Mentiris Cain.* August.

will not be healed: Suppose that sinne capable of Repentance, and you must needs say, 'tis also capable of pardon; [k] God can make *Scarlet and Crimson sinnes whiter then Snow.*

[k] *Sanantur nullo vulnera cordis ope*; not true in Divinitie.

2. Green wounds may be cured, but mine are old sores, I have lived thirty, fourty yeares in my sinne, is there any help for me? I feare, not.

2 *Object.*

Yes: For God hath said it, at what time soever you come, hee will cure you. *The sinner of an hundred yeares old shall be accursed*; that is, if hee continue in his sinne. [l] Repent with the Theife in thy last houre, and thou art safe; when death is killing thy body, Christ may bee healing thy soule: however presume not, remember that common but true saying, *True repentance is never too late, but late repentance is seldome true*; and know the purchasing of heaven is like the buying the Sybils prophesie, the longer we stand off, the dearer 'twill cost us, the more teares, harder repentance, deeper sorrow; the sooner thy bones are set, the lesse pain, &c. [m] *He that promised mercy to the penitent, never promised a morrow to the sinner*, saith *Austin.*

Sol. Ezek. 18. 22. Isai. 65. 20.

[l] Let not the oldest sinner despaire of mercy, & yet beware of customary sinning, *Consuetudo peccandi tollit sensum peccati* Aug.

[m] *Qui promisit poenitenti veniam, non promisit peccanti crastinum.* Aug.

3. The next objection is this, Mine are relapses, and of all diseases those are the most dangerous, I have recovered one of sin, and

3. *Object.*

have fallen again and again into the same sinne?

Sol. This I confesse is sad, very sad; but yet Christ can heale you, and cure you, *Hoses* 14.4 *I will heale your back slidings, and love you freely.*[n] *Solomon* saith, *The righteous man falleth seven times a day*: it that bee spoken of sin, and the same sin, yet it includes his repentance: [o] for how could he fall seven times, unlesse he had risen six? Only *sin not that grace may abound*, try not experiments with your poore louls.

n *Quoties ce cidit peccando, toties resurgit pœnitendo.*

o *Peccasti? pœnitere Millies peccasti? Millies pœnitere.* Chrysostom Homil. 2. in Psal. 50.

4 *Object.* 4. Oh if Christ were but sensible of my spirituall diseases, I make no question but he would heale me. I answer.

Sol. Christ was *a man of* [p] *sorrows, and was in all points tempted as we are, yet without sinne. Hee is touch't with the feeling of our infirmities*, and *in all our afflictions he also* (as our head, and husband) *is afflicted*, he condoles and sympathizes with us; *Christ beares our sicknes*, saith *Isaiah*, God hath *fitted him* as with *a Body* to be a Saviour, so with a heart to be a pitifull Physician, [q] he hath tasted every bitter cup before us, and his very bowels yearn over us.

p Christ was *Homo doloris*, say to him, *Non ignare mali miseris succurrito Christe!*

q *Amarum poculum prius bibit Medicus ne bibere timeret ægrotus. Ita Christus, &c.* Augustin. in Psal. 98.

5. Oh

5. Oh but if Christ were at hand, it were somewhat; but he is gone into Heaven. *5 Object.*

'Tis true, his Body is there, but his Divinity is every where. *I will not leave you comfortlesse, I will come unto you*, saith Christ. *Psalm* 34. 18. *He is neere unto the afflicted in spirit*: their eye-lids may be glewed up that they cannot see him, yet hee is neer them; even at hand, and his presence is a little Heaven. *Sol.* John 14. 18. Heb. 13. 5.

6. But others neglect me, few pity me, why should I thinke CHRIST regarde me? *6 Object.*

You all remember the Parable, *Luke* 10. 34. Christ was that *good Samaritan*, Hee therefore heales thee, and helps thee, because no heart will pitie thee, no hand can help thee but his. Hee wants neither love nor power to doe thee good. *Ezek.* 16. 5, 6. When thou layest rotting in thy sinnes, *none eye pitied thee, nor had compassion upon thee, but thou wast cast out in the open field, to the loathing of thy person in that day*, [r] *and when I passed by thee, and saw thee polluted in thy blood, I said unto thee, Live, Live. q. d.* when thou wast in that wofull pickle, like *Job* on the Dunghill, full of the botches of sinne, loathsome to thy selfe, and all others that were good *Sol.*

r *Mihi meritum deest non illi misericordia.* Bernard. Serm. 14. *Nisi gratuita non est gratia.* Aug. de grat. Chr. cap. 23.

goods; then was my time of love, then did I wash, anoint, and adorne thee. A sweet Scripture, and suitable thereunto is that place, *Psa.* 27. 10. *When father and mother and all forsake mee, then the Lord will take me up.*

7 *Object.* 7. O but when he doth come, he will expect large fees, and what have I that am *poore, blind, naked, and miserable?* I answer:

Sol. Luke 8. 43. Remember that place, *Hosea* 14. 4. *I will heale your rebellion freely.* One that spent all on Physicians, and found no ease, came to Christ, and was cured for nothing. So here. Free Grace is not Fee Grace; it expects no recompence, but requires thankfulnesse: What doth Christ else require of thee? *David* therefore was full of praises, *Psa.* 103. 1, 2, 3. *Blesse the Lord, O my soule, and all that is within me blesse his holy Name. Blesse the Lord, O my soule, and forget not all his benefites, who forgives thine iniquities, and heales thy diseases.* Extoll your Physician to the Clouds: tell others what hee hath done for your soules, and send all your sick friends and neighbours to him: This is all the fee he expects from thee.

f *Ascensus gratiarum est descensus gratiæ.* Bernard.

4 *Use.* To conclude all, *Suffer now the word of exhortation,* to come and creep under the healing

healing power of Christs wings by faith: what will it profit you to have healthy bodies and diseased soules? And how will you do when both body and soule are sick together, and one cannot help nor serve the other? One that hath spirituall life, and is void of spirituall health may, and will get to heaven. But Lord! what murmurings, what groaning, what complaining will proceed from such a soule, tending to Gods dishonour, the soules discomfort, and others disheartning? God requires Cheerfulnesse and Rejoycing, &c. This cannot bee done till health is procured: [u] if the cure bee begun here, it shall be perfected in heaven: for death will put an end to all diseases, and such shall cease from sin [w].

t Labour ut sit mens sana in corpore sano.

u *Ipsa vita morbus est: ipsa immortalitas vera sanitas.* Aug. de Temp. 74.

w *Ultimus & optimus medicus morborum etiã immedicabilium, mors.*

These are the Motives. Now for the Meanes, and I have done.

Frequent the Ordinances, especially the Word and Prayer.

1. The Word, stand in Gods way, goe into his Garden, among his beds of Spices, where he is gathering medicinall herbs for thee, lie at the beautifull Gates of the Temple. There is a searching, healing, and quickning power conveyed by the preaching of the Word, *Prov.* 27. 18. *The tongue of the wise is health, hee sent out his Word*

Word and ſo healed them, Pſalm 107.20.

w 2. Prayer, grovell in the duſt at his feet, pant for mercy, lay open your ſores, and ſpread all your infirmities and grievances before him, and then intreat him to cure you; Say with *David* x, *Lord bee mercifull unto me, and heale my Soul, for I have ſinned againſt thee.* y And what the Centurion deſired for his ſervant, doe thou begge for thy Soule, *Speak but the word, and my ſoule is healed*; i. z Be large and free in confeſſion. When you goe to a Phyſician, you hide nothing, you are aſhamed of nothing, &c. So it muſt be here. To confeſſe ſinne is the way to finde eaſe and mercy. a *Whilſt I kept ſilence*, ſaith *David*, *my bones conſumed in my roaring all the day long.* Cry out therfore with the blind man after Chriſt, *Thou Sonne of David have mercy upon me*, and ſay with the Leper, a *Lord if thou wilt thou canſt cure me.* Never did poorer creature begge thy pitty; and behold, mercy is thy delight, yea thou haſt commanded me to come unto thee, and promiſed I ſhall find eaſe and reſt in thee, I have nothing to plead for my ſelfe, but miſery is the proper object of mercy, Lord I am Miſery it ſelfe, amd thou art Mercy it ſelfe; yea, thou haſt power in thy hands immediatly to doe me good, doe it for thy Names ſake: So ſhall my mouth bee

w *Prima pars ſanitatis velle ſanari.* Seneca.

x Pſal. 41.4.

y Luke 7.7.

z *Nam qui cor pore egrotus eſt abſq; rubore morbum ſuum medico revelat, qui autem animo egrotat, vitia ſua ſtudioſe celat, & nonnunquam virtutis ſpecie palliat.* Muſculus in Matth. 9. 24.

a Prov. 28.13 Pſal. 32. 3,4. *Strangulat inclusus dolor atq; exæſtuat intus.* Ovid Triſt. 5.1.

bee filled with praises, and my heart with joy.

Doe thus, and then wait upon God: For there is nothing to bee done in this cure, without [b] patience, and doubt not but the *Sunne of* RIGHTEOUSNESSE *will arise upon thee with Healing in his Wings.* Amen.

[b] *Subsidium fidei est patientia,* Bullingerus in Heb. 10. 36. *Deus non exaudit ad voluntatem, ut exaudiat ad salutem.* Augustin. in Psalm 80. *Patientia nos Deo commendat, & servat, iram temperat, linguam frenat, mentem gubernat, &c.* Ita Cecil. Cypr. Serm. 30. de bono patientiæ.

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An Alphabeticall Index of the speciall points contained in both parts.

A

	Page
IN *Christs* Abasements *the Deity appeared.*	248,249
We must abide *in Gods goodnesse.*	148,149
Christ sheds his beames abundantly.	184,185
God an absolute *and perfect good.*	130,131,132
The two Adams *much different,*	226,227
Adams *estate in innocency neither so good nor so sure as a beleevers estate in the righteousnesse of Christ.*	243
We should admire *the goodnesse of Gods Nature,*	142,143
Carnall ones shall admire *glorified Saints at the last day, though now they undervalue & despise them so much.*	92,93
Adoration *not due to Angels elect.*	8,9
Great advantages *let slip by enemies, when the Lord doth infatuate them and their counsels.*	4,5
Affections *will appeare in expressions.*	29
Affections *requisite in such as would win others, for divers reasons.*	29,30
How to kindle affections *in others.*	31,32,33
How to have affections *kindled in our bosomes under the Gospel-wooings. Six helps.*	34,35,36
We must allure *others to Christ.*	12. *to* 21.
Sad to allure *men to sin.*	19,20
The encamping of Angels *round about us, should make us sensible of divine care and goodnesse.*	6. *to* 12.
Angels *are numerous.*	6
In the office of Angels *to guard us.*	6,7
No guard like a guard of Angels.	7
Angels *can do nothing without a commission.*	7

Angels must be imitated, not worshipped. 8,9
Angels guard us whilst in our wayes. 9
Angels are present at our solemne Assemblies. 9,10
Saints after death like Angels. 10
Fallen Angels *lye unpittied, unredeemed.* 111
Elect Angels *rejoyce at our conversion.* 103,18
Antichrist assumes the Titles of Christ, and calls himself the Sun among the Starres. 213. *to* 216
Rejoyce in the Appearances *of Christ.* 260
Christ hath his times of arising. 247. *to* 265
To the world. 247. *to* 252. *To the soule.* 252. *to* 254
The manifestations of Christ like the Suns arising, *and wherein unlike, with the Uses of all.* 154. *to* 165
When Christ doth arise, *he comes with healing in his wings.* 165. ad finem
Of Christs Ascension. 250
Christ good by Aspect *and conjunction.* 210,211
In solemne Assemblies *Angels eye us.* 9. 10
True knowledge hath full assurance. 112
Astronomers *say the Sun is good by* aspect, *and evill by conjunction, this false of Christ.* 210,211
Of attention *under the Word.* 34
Light is awakening. 200,201

B.

Backslidings *are curable.* 286
In Baptisme *we may taste divine goodnesse.* 40
Christ sheds his Beames *like the Sun, freely, suddenly, impartially, and abundantly.* 181. *to* 185
The Beauty *of Christ is unconceiveable, and indeed unutterable.* 190. *to* 194
Small beginnings *in grace should not discourage us.* 93 *to* 95
Belee ver

Beleevers ſtute in Chriſt better then Adams. 243
True knowledge betters us 114
Birds ſing at Sun riſing; ſo beleevers rejoyce at the appearance of Chriſt. 257
Of the bird of the Sunne, and how Chriſt is like the Phœnix. 296 to 271
Of the birth of Chriſt. 247,248
True Bleſſedneſſe conſiſts in taſting Gods love. 22
Blind devotion abominable. 116.117
Moſt men blockiſh in ſpirituall things. 30
The blood of Chriſt heals us. 275,276
Chriſt heales Bodies as well as ſoules. 273,274
How the born of God ſin not. 89
Childrens bread not for whelps 158
Of bringing others into Chriſt. 12. to 21

C.

Many calumnies faſtned on God, Chriſt, and all that are godly. 140,141,142
We are not capable of much grace here 77. to 100
Chriſt a moſt carefull Phyſician. 273
Chriſt changes us. 253 Childrens bread. 158
Chriſt an inexhauſtible fountain of divine ſweetneſſe. 16.17
Chriſt teacheth onely his friends. 104
Chriſt like the Sun in 21. reſpects, unlike in five. The Uſes of that Allegory. 180. to 223
Chriſt is of a communicative nature. 180. 181. How Chriſt communicates his beams. 181. to 185. Chriſt at his Fathers command. 187,188. Chriſt is exceeding great in power. 188. to 190. Chriſt is of a dazzling ſplendor, & matchleſſe beauty. 190. to 194. Chriſt is the ornament of Soules, Nations, and Heaven it ſelfe. 194. to 196

Christs motions are admirable. 197 to 200
Christ is seen by his own light. 203
Christs influences may be felt when his face is hid. 204
Christ melts some, and hardens others. 206
Christ *cheeres up Saints with his beams.* 206, 207
Nothing makes day if Christ *be wanting, and if* Christ *shine, all other glories are drowned* 207, 208
Christ *gives sight as well as light.* 209, 210
Our happinesse stands in union with Christ. 210, 211
How Christ *shall deliver up his Kingdome to the Father, and yet reigne for ever.* 211, 212
An old heresie that Christ *dwels in the circle of the Sun, refuted.* 216. to 218
Christ *a Sun or Fountain of righteousnesse, inherent, imparted, imputed, Remunerative.* 223. to 246
Christ *hath his times of rising and discovering himselfe and his beauty.* 247. to 265
When Christ *doth arise he comes with healing in his wings.* 265. ad finem
Of Christs *birth.* 247, 248
Of Christs *crucifixion.* 248, 249
Of Christs *resurrection.* 249, 250
Of Christs *ascension.* 250
Christ *a carefull Physician.* 272. ad finem.
Christ *the true* Phœnix. 269. to 271
The happinesse of Christians *since Christ, above those that lived under the Law, in five respects.* 172 to 176
What it is to be cloathed with the Sun. 220
Commission *from God inables Angels to help us.* 17
A positive command to win others. 14
Bad company a *snare.* 62, 63
God a communicative *good.* 180 to 185

True knowledge communicative. 110,111
Christ knowes not how to conceale *his love from us here, as* Joseph *could not from his brethren.* 81
We conceale *nothing from the Physician.* 290
Confference *helps us to remember experiences.* 25,41
Confession *the way to absolution.* 290
In contemplation *we taste* Gods *goodnesse* 42. *to* 45
We should contemplate *of all Gods perfections and outgoings.* 44
We must continue *in Gods goodnesse.* 148, 149
Of converting *others.* 12. *to* 21
Of corporall *taste, its pleasure short.* 37. *and* 74
Christ can heale corporally. 273,274
We co-work *with God.* 90,91
Men greedy to taste the creature, not the creator. 63,64
Creep *under the healing wings of Christ.* 288. ad finem
Some will not be cured. 282,283
Great cures *wrought by Christ.* 272 ad finem

D

The Damned *do not tast one drop of divine goodnesse.* 75,76
Thickest darknesse *expeld by Christs shinings.* 202, 203
David *his great streights.* 2. *His flying to Gath to save his life.* 2. *His policy there, and the successe.* 2,3. *His thankfulnesse there for that deliverance.* 5
Death *destroyed in an overcomming Christ.* 249
Death *makes Saints like Angels.* 10. *yea like Christ.* 223
Christ heales us and adornes us, because he would fain take delight *in us.* 279, 280
In blackest desertions *some strength from Christ to uphold us,* 204,205. *Christs* designe *in giving us grace, is, that we should invite others, and enlarge his dominions.* 14, 15
Christ a most desirable good, who is able to give full content to

the soule, and rich delight. 132, 133. To binder Despaire we get here some tastes of Gods goodnesse. 81, 82
The very Devils and damned in hell partake of Gods goodnes, although they cannot taste or perceive it. This is proved 121. to 123
Blind Devotion abominable to God. 116, 117
True knowledge is diffusive 110, 111
Jesus Christ a diffusive good. 180. to 184
Directions how to win others to Christ. 21. and 31
In experimentall discoveries of divine sweetnesse, God is best tasted. 28
Christ hath his times of discovering himselfe and his beauties to the world, and to the soule. 247. to 265
We must not be discouraged at small beginnings. Rome was not reared in a day. 93, 94
Discouraging others is a fearfull sin. 67
Christs motions are distinguishing. 200
Christ workes diversly on divers objects. 206
As Dogges must not catch the childrens bread, so children must not feare the Dogges whip. 157. to 161
Of drawing others to Christ. 12. to 21. and 29. to 34
Drooping Saints cheared. 72, 73
The sweet presence of Christ drownes other comforts, as the Sun the Starres. 207, 208
Drunkennesse a beastly sin. 19, 65
Naturally all are dull of hearing. 30
A duty to invite others to Christ. 12. to 21. and 29. to 34
Long to die; for here is but a taste of God. 85. to 99

E.

Christ never totally Eclipst. 209
Ejaculations under the Word usefull 35, 36

Some

Some leave Christ, and run to Empericks. 282
Angels encamping *about us a sign of the Lords care.* 6. *to* 12
Encouragement *to Droopers.* 72,73
Gods end *in giving us grace, what?* 14,15
God can infatuate his enemies, *let all such be warn'd in time,* 4
Reigning envy *and sincerity cannot dwell together* 17
Christ equall *with the Father.* 188. 212
Erberies *doctrine damnable.* 227. *to* 230
Esteem *nothing sweet or good any further then you can enjoy God in it.* 148
Estimation *followeth tasting divine goodnesse.* 69,70
God an eternall *good two wayes.* 134,135
How to evidence *truth of grace.* 20,21.
Examine *if God bee good to you.* 144, 145. Examine *your feare of God.* 163. Examine *your tastes of God.* 69
Examples *of many Saints that have invited others to holinesse.* 13,14
Light is expergefactive. 200,201
Experiences *husbanded and revived, beget trust, how to remember* experiences. 22. *to* 25
True knowledge is experimentall. 109,110
Wounding expressions *flow from violent affections,* 29 & 31
Exultation *a fruit of fasting, divine goodnesse.* 70

F.

When Christs Face *is hid, his power is felt.* 204
By faith *Christ is tasted and applied.* 45, 46. *Of the righteousnes of* faith. 239. *to* 244. *Christ a* faithful *Physician.* 173
Of the feare *of God: the kinds, marks, motives, and helps of and to the filiall* feare *of God.* 161. *to* 164
If once we have tasted how good the Lord is, we shall feare *to forfait him, or grieve him.* 25,26

They that feare God, shall be taught of him. 104,105
Christ a reviving Sun to such as feare him. 162
Christ will not expect large fees when he hath cured us. 288
Christian felicity stands in getting tastes of God. 22
Not our fill of God here, we get but a taste of his goodnesse. This truth handled at large, and objections scattered. 77 *to* 100
Your fill hereafter if you taste now. 56,57
In what sense we are said to be filled here. 87,88
Follow God in goodnesse, learn of him. 147
The folly of Justiciaries. 242
Formes of godlinesse. 61,62
Christ a Fountain of light and life. 102,103
God a free good. 129,130
Christ shoots his beams freely. 181,182
All the fruits and graces of the Spirit are excited and drawn forth by Christs stirrings. 205,206
Such as will not taste the Lords goodnesse, must taste of his fury. 55,56
The reason of mens fury against the wayes of God, is, that they never tasted nor tried them. 68 *and* 69

G.

Of Gaining others to Christ, 12. *to* 21. *and* 29. *to* 34. *Christ tasted gall for thee, do thou taste Nectar for him.* 76,77
Christ cluckes and gathers beleevers into sweet communion with himselfe, and one another. 267,268
God a generall good to all. 120. *to* 124. *and* 183
A decent gesture becomes an Orator. 38
The holy Ghost is not in us as a man in his shop: for then our failings would be his. 90,91
In the common gifts of the Spirit, some taste of GOD. 46. *and* 59

The

The glory *of God is infinitely beyond the glory of elect Angels.* 8,9
Christ the crowne of our crowns, the glory *of* glory, *the heaven of heaven.* 196
Christ is true and perfect God. 229, 230
Godlineſs *of life the beſt engine to worke on others affections.* 32.
The unparalleld Goodneſs *of God, treated of at large.* 118 to 149
The goodneſſe *of God is ſeen in his Angels attendance on us.* 10, 11, 12
The Lord as a Creator a generall good *to all.* 120. to 124.
God in Chriſt a peculiar good *to the Elect.* 124, 125
The Lord an Independent good. 125. to 128
The Lord a free good. 129, 130
God an abſolute, ſuitable, and compleat good. 130. to 132
The Lord is a moſt deſireable and delectable good. 132, 133
God is an eternall good, *a laſting, and everlaſting* good, *both abſolutely, and relatively.* 134, 135
11. *Things inferred hence that God is* good. 136. to 149
Chriſt ariſeth when the Goſpel *is preached.* 251
Grace *hath this nature to beckon others to Chriſt, and the end of Gods giving* Grace *is this.* 14, 15
Grace, *and envie, cannot ſleepe in one bed.* 17, 18
Wee taſte God in the ſweet Graces *of his Spirit.* 46, 47
The Summe is very great. 188, 189
Great *ſinnes are pardonable, and curable.* 284
Grieve *not your good Father.* 143
Grovell *in the duſt before God.* 250
Reſt not in Truth of Grace, but grow *in Grace daily.* 95. to 99
No Guard *like a Guard of Angels.* 7, 8

You may guesse *at Heaven by your joyes here,* Ex pede Herculem. 99, 100

H.

Haynous *sinnes curable.* 283. to 286
Christ at hand; *he is neare unto beleevers.* 287
True happinesse *consists in Tasts of God.* 22
Christ hardens *some in their sinnes.* 206
Christ comes with healing *in his wings, he can heale, corporally, spiritually, and politically.* 272. to 278
Why Christ heales *soules; The Uses of all.* 278. ad finem.
What Heathens *have said of the goodnesse of God.* 118, 119
Christ is Heavens *beauty.* 196
Guesse what Heaven *is by your comforts here.* 99. 100
Heaven *sweetned by the miseries and combates of this life, that cloud our joyes here.* 86, 87
Heaven *full of joy at the conversion of one sinner.* 18
Why it is not perfect Hell *with beleevers in this life.* 80, 81, 82
In Hell *it selfe, some footsteps of Gods goodnesse, proved.* 121, to 123
And yet 'tis as true in Hell, *no tasting or perceiving the least drop of Gods goodnesse.* 75, 76
Helps *to retaine experiences.* 24, 25
God knows not how to hide *his love utterly from the Elect in this life, such is his love.* 81
Nothing can hinder *Christs workings, either in soules, or Nations.* 257, 258
Some strive to hinder *others from Tasting the wayes of holinesse.* 67, 68
True knowledge ingenders Holinesse. 114
Holy *men may use some Policy.* 3, 4

Honourable *sinners shall be abased.* 188, 189
True knowledge is meek and Humble. 112, 113
The Lord gives us but a taste of his goodnesse to make and keep us Humble. 84
Hypocrites *may climbe many rounds in* Jacobs *ladder, and tumble down at last.* 49. to 51
The most glorious Hypocrite *comes far shors of the weakest believer in many things.* 51. to 53

I

Elect Jews *under the Law saved by Christ as well as we.* 171, 172
Pity the unbeleeving Jews. 177, 178
Christ Illuminates *the soul.* 252, 253
True Illumination *a fruit of Christs Ascension.* 103
Imitate *God in goodnesse.* 147
Imitate *Angels.* 10
Impenitent *sinners shall not be spared.* 231
Imperfections *in the best here; The point proved, reasons added, inferences urged, and objections answered.* 77. to 100
Of Imputed *righteousnesse.* 233. to 244
Of Christs Incarnation. 247, 248
Incredulous *Jews to be pitied.* 177, 178
God an Independent *good, indeed there is no* Independent *being besides him.* 125. to 128
Inexhaustible *fountains in Christ.* 16, 17
Infatuation *of Gods enemies, makes way for his peoples escape.* 4
In divine Influences *of the Spirit, God is tasted and enjoyed.* 46, 47

Inherent *righteousnesse.* 1. *in Christ.* 2. *in us.* 24. to 39
Innocency *condemn'd by the world.* 230. 231
Comfort may come in an instant. 182, 183
Invitation *of others unto holinesse.* 12. to 21
Joseph *was a Type of Christ.* 193, 194
Joy *in heaven at the conversion of one soule.* 18
Glorious discoveries of Christ, at the day of Judgement. 252
How Saints shall Judge *the world.* 82
Judge *not of Christians by their possessions, but by their reversions.* 92
Christ will administer Justice *to evill doers.* 245
The folly and danger of Justiciaries *is great.* 242
How wee are justified *by works.* 242

K.

Behold the King *(Jesus) in his beauty.* 190. to 194
Christ the King *of Saints, he is exceeding great, and glorious, as the Sunne among the Starres.* 188. to 190
*Gospel-*Knowledge *is not bare speculation.* 101, 102
Knowledge *a fruit of Christs Ascension.* 103
Saving Knowledge *is communicated to the friends of Christ, and such as filially feare, and obey him.* 104, 105
The true reason of our small Knowledge, *is our little practice, little love to Christ.* 105, 106
Some have much superficiall knowledge, *and are filled with cleare notions, and bright speculations, and yet are voyde of Divine Light.* 106, 107
Six infallible marks of saving knowledge, *and the visions of Heaven.* 108, to 114
A little experimentall knowledge, *will goe farther then a sea of notionall.* 114. to 116
Without a competency of knowledge, *there can be no holinesse, no Grace.* 116, 117

L

Of lazy *sluggishnesse in spirituall things.* 60
How God is said to lead *into Temptation.* 139, 140
Learne *of God who is Goodnesse it selfe.* 147
Where there is a spirituall life, *there are all the spirituall sensor.* 102, 103
Get a holy wearinesse of this life, *for here is but a taste of God.* 85. & 99
Christ is the glorious fountaine of Light, *filling the lesser vessels with his glory.* 180. to 223
Christ is seene by his own Light. 203
Inward light *examined.* 108. to 114
There is but a little *taste of God here, the full meale is in Heaven.* 77. to 100
Why so little *knowledge in the world, in comparison of what may be had, and is obtained by many.* 105, 106
The Lords *day to be strictly observed, as a day dedicated to Christ, and set apart for spirituall enjoyments, and improvements.* 221, 222
Christs love *is matchlesse.* 231
The love *of God is not utterly concealed from Saints in their Pilgrimage.* 81
Such as have low *thoughts of beleevers now, shall one day admire them.* 92, 93

M.

The worlds madnesse *in condemning Christ.* 230
Christs magnitude *unmeasurable.* 189, 190
Malachy, *what it signifies, and who it was.* 151
The makings *forth of God, are not perfect in this Administration.* 78, 79
Erberie *makes Christ a meere* Man. 227

God

God doth manifest *his wisdome, and power, in our preservation, for wee have here but a sparke of Grace, in an Ocean of corruption.* 83, 84
There is a time of Christ manifesting *himselfe to Nations, and soules.* 247. to 265
Christ heales us to marry *us.* 279, 280
The matchlesse *love of Christ to be admired.* 231
There is but one Mediator. 185. to 187
Meditation *helps us to retaine, and improve our experiences.* 25
By Meditation *the goodnesse of God is tasted.* 42. to 45.
We must meditate *of his Perfections, and out-goings.* 44
How memory *is helpt to conserve experiences, by prizing, writing them, conferences, meditation, and Prayer.* 24, 25
Christ ever in the midst. 196, 197
Christians are here in their minority. 92
Their misery *unutterable, that are without Christ.* 219
The Church is governed by a Monarchy, *for they have but one King which is Christ.* 185. to 187
The Moon-light *of reason cannot make day.* 207, 208
Rest not in sincerity, but get more *Grace.* 95. to 99
He that would get more *of Christ, must freely communicate, of what he hath received.* 17
The motions *of Christ wonderfull.* 197. to 200
A multitude *of Angells to guard us.* 6

N.

Christ the Ornament of Nations. 195, 196
Christ can heale Nations. 277, 278
Of Christs Nativity. 247, 248
Neglect *of winning others a sinne.* 19
When others neglect *us, Christ pitieth us.* 287, 288

Our happinesse under the New *Testament, above theirs under the old, in five respects.* 172. to 176
Christ nigh *unto the broken in heart.* 287

O.

The promise of knowledge is to such as obey God. 105
Observation *of Gods dealings, will make us trust in God for ever.* 24, 25
The occasion *of the* 24th *Psalme.* 2. to 5
Occurrences *tending to our deliverance, should beget thankfulnesse.* 5
It is the office *of Angells to guard believers.* 6
Is is Christs office *to cure us.* 279
Oh! *an Interjection paints out four Affections,* viz. *Joy, Griefe, Love, and Desire.* 28, 29
Old *sinnes curable.* 285
Saints under the old *Testament, saved by Christ as well as wee.* 171, 172
There is but one *Saviour.* 185. to 187
Oppression *a great sinne.* 66
How an Orator, *may work on the Affections.* 31
That Christ dwells in the Orbe, *or circle of the Sunne, an old heresie refuted.* 216. to 218
Christ orders *sinne, and yet abides pure.* 203, 204
In Ordinances *God is tosted.* 38. to 45
Many want Ordinances, *a sad case!* 59
Christ the Ornament *of soules, Nations, and Heaven it selfe.* 194. to 196
The same Christ is a flaming Oven *to the wicked, and a reviving Sunne to such as feare him.* 156, to 161

P.

Daily not with Gods Patience. 246
Patience *requisite to a cure.* 192

How People *may profit by the Word.* 34. to 36
Of the Phœnix, *and that Christ is the true* Phœnix. 269 to 271
Philosophy *proves God is good.* 119
Christ the best Physician. 272. ad finem.
Pittie *the incredulous Jewes.* 177, 178
Let Pilgrims *be comforted that have the Sunne of righteousnesse shining before them.* 222, 223
Christ as the Sun among the Planets, *he is ever in the midst.* 196, 197
Plead *before the Lord for mercy.* 290
Christ sheds his Beames plentifully. 184
All the policy *in the world cannot hinder Christs rising, and manifestations, either in soules or Nations.* 257, 258
Davids policy *when brought before* Achish. 2, 3
There is a lawfull Policy. 3, 4
Christ can heale Politically, *and recover sicke Kingdomes.* 277, 278
The Popes *insolency, in stiling himself* the Sun among the Starres, *and assuming many other properties and descriptions of Jesus Christ.* 215. to 216
Prayer *helps us to retaine experiences.* 25
In Prayer *wee taste God.* 39
Prayer *the meanes to be cured.* 290
How a Preacher *may worke on his hearers.* 31
Let not the beautifull Mother of Gods Patience, bring forth the ugly monster of thy Presumption. 246
Prizing *our experiences, will helpe us to remember them.* 24 25
Wait the accomplishment of Promises. 246
Cleare Prophecies *of Christ of old for three Reasons; The Uses many.* 165. to 180

We see many glorious Prophecies *fulfilled.* 172
We must wait the fulfilling of Prophecies *that are yet unfulfilled.* 178, 179
All Prophecies *but scriptural, not much to be heeded.* 179, 180
Of the book of Psalms, *and the occasion of the* 34. Psalm. 1. to 5.

R

Christ spreads his Rules, *like the Sun, freely, suddenly, impartially, plentifully.* 181. to 184
The causes of our great Rain *and waters.* 19, 20
Range *not after broken cisterns, when the fountains are ful.* 22
Christ for all his cures looks for no Recompence *but thankfulnesse; Free grace is not Fee grace.* 288
Reckon *on the rising of others with, but against Christ.* 261, 262
A Redeemer *for men, not Angels.* 11
Relapses *dangerous, yet curable.* 286
Reliques *of corruption, and mud in the best heart in this life.* 83 to 100
Most Relish *not heavenly things; The Reason why.* 57. to 63
How to Remember *experiences for ever.* 24, 25
The Remembring *of our experiences begets trust in God.* 22 23
There is a Remunerative *righteousnesse in Christ.* 244, to 246
Repetition *of Sermons urged, and commended.* 36
True Repentance *is never to be repented of, unlesse that we repented no sooner.* 54
Tasts of God Reserved *for the elect.* 63
Rest *not in truth of Grace, but labour for more grace, else tis*

not true. 95. to 99

Of Christs Resurrection. 249, 250

Use Reverence in solemne Assemblies, because Angels observe you. 9, 10

Our Reversions better then our possessions. 92

Christ a bountifull Rewarder of his friends 244

Rewards prepared for such as win others to Christ. 18, 19

S Christ the Sunne of Righteousnesse, 1. inherent in himselfe, 2. imparted in us 3. imputed, 4. Remunerative. All handled at large. 223. to 246

When Christ riseth. 247. to 265

Though Christ set he will rise again. 264, 265.

When Christ ariseth, many will rise against him. 261

Wherein the manifestations of Christ are like the rising of the Sun, and wherein unlike. 254. to 260

Christs rising is our healing. 265. ad finem

Worship this rising Sun. 260, 261

The Christian Sabbath is Christs day: in this sense it is Sunday, or a day dedicated to the Sun of righteousnesse, though it ought not to be called Sunday, but the Lords day, as John hath Christned it. 221, 222

God is tasted in the Sacrament: there believers taste and see how good the Lord is. 40

Saints may meet with troubles in Gods wayes, much more shall wicked ones in the Devils. 3

Why Saints have not perfect hell here, but have some taste of Gods goodnesse to sweeten our pilgrimage. 80 to 83.

How Saints are not perfect here. 77. to 100

In what sense Saints are said to be filled, to be perfect, and not to sin. 87. to 90

Sampson a type of Christ. 198, 199

Our

Our Sanctification *from Christ.* 232, to 236
Motives to labour for Sanctification. 236. to 239
God alone can fill and satisfy the poore heart of man. 131, 132
Only one Saviour. 185. to 187
The sacred Scriptures *are full of affections, and require affections in Christians.* 29, 30
All the spirituall Senses *accompany true life.* 102, 103
Our head Christ is sensible *of our infirmities.* 286
Sermons *to be repeated in the family.* 56
Christ hath his seitings, *prepare for them.* 162. to 165
In what manner Christ sheds *his comfortable beams.* 181 to 184
The shinings *of Christ described.* 181. to 184
We are not meere shops *of the Spirit, for then our failings would be his, Beleevers are so acted by Him, as to act with him.* 90, 91
Let's be sicke *of this world, for here is but a taste of GOD.* 85. *and* 99
Men and women naturally sick, *and in a crazie condition till Christ cure them.* 280. to 282
Satans baits of sin *are tasted by many to their cost.* 64. to 66
Some sin *against God because he is good.* 136
The Lord tempts not to sin. 137. to 140
Sinne *ordered by Christ, and yet he abides pure; he can touch pitch and not be defiled.* 203, 204
How he that is born of God sinneth *not.* 89
Great old sins *curable.* 283. to 285
Christ a skilfull *Physician.* 27 ad finem
Slanders *neither to be invented, reported, nor beleeved,* 140. to 142
God and Christ have been slandered. 141, 142
Sluggishnesse *an enemy to grace.* 60

The spirit of slumber *hath possessed many.* 63
Wicked Society *a snare.* 62,63
Some softned *by Christs shining, others hardned.* 206
God will not spare the impenitent. 231
Sparkles *of glory flew out of Christs abasements.* 248,249
True knowledge is not bare Speculation. 101,102
God in Christ a speciall *good to the elect.* 124,125
Christ the beauty of Soules. 194
He cures sick Soules. 274. *to* 276
How the Spirit *dwels in us.* 90,91
The dazeling splendor *of Christ.* 190. *to* 194
The twinkling Starre-light *of creature-comforts, cannot make day if Christ the Sun be wanting.* 207,208
Stout Sinners *shall be subdued.* 158,159
Christ Strong *in his motions.* 198
Streights *to the godly are but tryals.* 3
Christ disparkles his beames, and gives comfort Suddenly. 182,183
Of Christs Sufferings. 230,231
Christ is the Sun *of righteousnesse, he is like the* Sun *in* 21. *respects, unlike in five.* 180. *to* 211
An old Heresie that Christ dwels in the Sunne, *refuted.* 216. *to* 218
What it is to be cloathed with the Sunne. 220
We set our Watches, not by clockes, but by the Sunne; *so we must set & order our opinions and lives, not by example, but Rule; the first may faile, the latter cannot.* 221
The Lords day is Sun-day, *or a day dedicated to the Sunne of righteousnesse.* 221,222
Superstition *binders our taste of God.* 61
In the Lords Supper *we taste how good the Lord is.* 40
Swearing *a vain sin.* 66

Heaven sweetned *by our combat here.* 86,87
The motions of Christ swift. 199
What the Sybils *foretold of Christ.* 166. *to* 168

T.

Taste *divine goodnesse in Angels attendance.* 6. *to* 12
There is a corporall or spirituall taste. 37
We must taste *or try God and his wayes.* 36. *to* 77
We may taste *the Lords rich goodnesse many wayes.* 38. *to* 48
Whether unregenerate ones may taste *God, and how their* taste *differs from the* taste *of Believers.* 49. *to* 53
Taste *and try God and his wayes for five reasons.* 53. *to* 57
Some taste *not God in any mercy or duty for six reasons,* 59 *to* 63
Others taste *how good the creature is, not how good the Creator is.* 63,64
Many are tasting *and nibbling at Satans baits.* 64. *to* 66
Some hinder others from tasting. 67,68
The reason why so many rage against God and his wayes, is that they never tasted *their sweetnesse.* 68,69
Examine your tastes *by the effects.* 69,70
Five motions to taste *God and his goodnesse.* 74. *to* 77
A Taste *and but a* taste *of God here. The truth proved, reasons shewed, inferences urged, and objections answered all at large against Perfectionists* 77. *to* 100
Tasting *and seeing must goe together.* 100 *to* 118
Tastes *of God make us blessed, and helpe us to Trust in God.* 22. *to* 26
Christ Teacheth *onely his friends, and such as feare and obey him.* 104,105
God Tempts *no man for he is good.* 137. *to* 140
Tempting *men to sinne, a Devillish office, and a fearfull sin.* 19. & 67,68

Thankfulnesse *is laudable.* 5. & 146, 147. & 288
Afflictions to the godly, are but Trialls. 5
Trouble *for Saints, much more for sinners.* 5
The Troubles *of this life sweeten Heaven, and should make us long to be there.* 85, 86. 99
Experiences beget Trust. 22, 23

V.

Visions *from God how knowne.* 108. to 114
Of uncleannesse. 66
Undervalued *Saints shall one day be admired.* 92
God is universall *good.* 120. to 124
How Christ shines universally *on all.* 185
Unregenerate *ones may goe farre in seeming holinesse, and yet be Reprobates.* 49. to 52
An vnruly *carriage of the* voice, *sends an occult influence into others Affections* 32, 33
Saints void *of sinne, how?* 89
Reprobates shall be vtterly *destroyed.* 159

W.

Trouble may be met with in Gods wayes, *and much more in the* wayes *of sinne.* 5
Angells guard us in our wayes, *not in our wanderings.* 9
The wayes *of God are undeservedly evill spoken of.* 53
Learn to Wait *on God.* 291
Set the Watches *of your lives not so much by the cloake of example, as the Sun diall of the Word.* 221
God gives us but a little taste of himselfe here, to weane *us from the world.* 84, 85, & 99
Children must not feare the Dogges whip. 160
How farre wicked *men may goe in Religion?* 99. to 52.
Wicked *mens company is a snare.* 62, 63

How

How Gods will *is done here as in heaven.* 91
Christ brings healing in his Wings. 265. ad finem.
The Wing *gathereth, cherisbes, and defends the young.* 267, 268
Christs Wings *are his Beames or influences.* 271, 272
Of winning *others to Christ.* 12. to 21
The Wisdome *of God manifested in our spirituall preservation.* 83
A Woman *cloathed with the Sunne.* 220
Carnall ones shall wonder *at the sight of a glorified Saint, with his Diadem on his head, at the day of Judgement.* 92
Christs motions are wonderfull. 197. to 200
Strong affections, send out melting words. 29. & 31
The Word *is full of affections, and requires affections in all Christians.* 29, 30
In the Word, *wee taste Gods goodnesse.* 38
The Word *will cure us.* 276. & 289
How all the Works *of God are perfect, when grace here is not.* 89, 90
*How Good-*works *justifie us.* 242
Let's bee sick of this world. 99
The world *must not judge of Christians by their Possessions, but Reversions.* 92
Worship *not due to Angells.* 8, 9
Worship *the rising Sunne Christ Jesus.* 260
Writing *downe Experiences is the way to remember them.* 25

Z

The Zeale *of Saints shall judge the world.* 82

FINIS.